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HISTORY OF INDIAN EDUCATION ON THE
FLATHEAD RESERVATION

by

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B. A. Minot State Teachers College, 1941

Presented in partial fulfillment of the
requirements for the degree of
Master of Arts

MONTANA STATE UNIVERSITY

1959

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CHAPTER I

INTRODUCTION

The era of transition from aboriginal culture to modern civilization is drawing to a close on the Flathead Reservation in Montana. In the little over a century and a half since white men first met the Indians of Western Montana there has been a continuous, but diminishing, cultural differentiation between the two groups. Schools and other educational programs have played an important role in the gradual lessening of this gap. Some of the Indians, especially the older ones, still cling to old tribal traditions and customs. However, the integration of Indian and white students on an equal basis has become an accepted fact.

The problem. What problems or difficulties were faced by the Flathead and other western reservation Indians in the transition from an aboriginal to a 'civilized' culture? How did the schools help to further their progress in acculturation? It is the purpose of this study to record the progress of Indian education during this historical period. Since racial integration is a major problem in American education, it is worth noting that many people believe that the Indians of the Flathead Reservation are closer to a solution of this problem than are many other Indians in the Western United States. Indian and white students, teachers, and supervisors on the Flathead Reservation, when queried by the writer, nearly all said that there is little or no differentiation or discrimination made between Indian and white students in the public schools at the

present time.

It has been over 150 years since the white man first penetrated the domain of these Western Montana tribes but some of the greatest changes in their way of life have taken place during the lifetime of some of the older Indians still living on the reservation.

The time will soon come when firsthand information will no longer be available, so we must learn what we can from the pioneers, the early teachers, and the native "old timer" Indians who are still with us.

Some of these elderly Indians can recall coming to the reservation, and their first experiences in school. In those days school meant an entirely new way of life. It involved not only learning to read and write, but a new language, new type of clothing, new foods, and a discipline and regimentation they had never experienced before. The story of the schools on the reservation gives a history of this transition period.

Procedures used. Data and information used in this study were secured from: (1) the reading of available material on the ethnography of the Flathead, Pend d'Oreille, and Kootenai Indians; (2) a review of historical literature pertinent to the development of Western Montana; (3) interviews with Indians, pioneers, students, teachers, and educational supervisors; (4) searches through records in the County Superintendent's office in each of the four counties represented on the reservation; (5) visits to several schools on the Flathead Reservation; (6) the use of records obtained from the Flathead Indian Agency; and (7) the annual administrative reports of the Department of the Interior.

Literature bearing on the subject. Similar studies have been

made of the educational histories of other Indian reservations in Montana, but diligent search reveals no previous efforts to record the educational history of the Confederated Salish and Kootenai Tribes of the Flathead Reservation.

Some studies have been made of other phases concerning these Indians, but so far as the author can determine, the only other educational study that has ever been made is Bessie Young Marble's The Intelligence and Achievement of White and Salish Indian Children.¹ Her thesis compares the intelligence and achievement of Indian and white children in the schools of district no. 28 of Lake County for the year 1935-36. She concludes that Indian and white students do comparable work in each grade, but that Indian students tend to be about a year older per grade.²

Method of study. The study involved library research for historical background; trips to schools, superintendent's offices, and the Indian Agency in search of records and statistics; and many personal interviews.

Limitations of the study. This study is concerned only with the Indian education of the Flathead Reservation of Montana. Records and statistics pertaining to Indian education on the Flathead Reservation were kept in a more or less systematic fashion by both the mission schools and the government schools. However, about all the information now obtainable is that which was recorded in the Indian Agency's annual reports to

¹Bessie Young Marble, "The Intelligence and Achievement of White and Salish Indian Children" (unpublished Master's thesis, Montana State University, Missoula, 1937).

²Ibid., p. 57.

the Department of the Interior. Many of the mission records were destroyed by fire, and what government records there were (other than quarterly and annual enrollment and attendance reports), if they are still in existence, are virtually unobtainable.

Public school records in Montana make no distinction of race, color or creed, but during the last ten years it has been mandatory that school supervisors file a special report on Indian enrollment and attendance in order to collect tuition fees from the government for these students. Consequently this study will be limited to the available information. If there are gaps, particularly in the statistics, it is because such are not contained in the records.

CHAPTER II

HISTORIC AND GEOGRAPHIC SETTING

The Indians on the Flathead Reservation in Montana are from three tribes, the Flathead, the Pend d'Oreille, and the Kootenai. Since the adoption of the Indian Reorganization Act of 1934 they have been known as the Confederated Salish and Kootenai Tribes.¹

In order to appreciate the educational progress made by these Indians within a relatively short period of time we should know something about how they lived before the whites invaded their territory. The following brief description of the background of these Indians is limited to those tribes which signed the treaty establishing the reservation. However, from time to time Indians from other tribes have lived on the reservation. Some of those from other tribes came as individuals, others in large groups; some stayed permanently, others moved away after varying periods of time and for various reasons. Many of those who stayed intermarried with the local tribes and, for the purposes of this study, need not be considered as separate groups.

The Flathead. The Flathead Indians now on the reservation speak of the Bitterroot valley as having been their home since "time immemorial." Here, and in the nearby valleys and mountains was home territory where they secured the camas and bitterroots, berries, fish, elk, deer, and smaller animals which provided much of their food. They traveled eastward

¹General information on tribe released by council in Char-Koosta, May, 1957.

over the divide to the plains to hunt the buffalo.²

Ethnographers agree that the Flathead have lived in western Montana for a long time, but have differences of opinion as to where they lived at an earlier time.³ Teit believes that in about the year 1600 most bands of the Flathead lived east of the divide and that they were Plains Indians who were pushed westward by the Blackfeet.⁴ Turney-High considers the Flathead "a people of relatively recent western origin whose culture was gradually losing its Salmon Area cast and assuming a Plains aspect under the impact of horse culture."⁵ Malouf says "The earliest known center of Flathead life was in the Three Forks area of Montana and in the Bozeman Valley. From here they ranged as far east as Billings and even to the Big Horn Mountains."⁶

The language spoken by the Flathead and Pend d'Oreille is classed as Interior Salish and indicates a close linguistic relationship to the several Salishan speaking tribes of the Pacific Northwest.⁷ The Flathead

² Harry Holbert Turney-High, "The Flathead Indians of Montana," Memoirs of the American Anthropological Association, No. 48, contributed from Montana State University (Menasha, Wisconsin: American Anthropological Association, 1937), p. 22.

³ John R. Swanton, Indian Tribes of North America, Smithsonian Institution, Bureau of American Ethnology, Bulletin 145 (Washington: Government Printing Office, 1952), p. 394.

⁴ James A. Teit, "The Salishan Tribes of the Western Plateaus," Franz Boas, editor, Forty-fifth Annual Report of the Bureau of American Ethnology (Washington: Government Printing Office, 1930), pp. 303-304.

⁵ Turney-High, op. cit., p. 6.

⁶ Carling I. Malouf, "Indian Tribes," The Montana Almanac, 1957 edition (Missoula: Montana State University Press, 1957), p. 103.

⁷ Morris Swadesh, "The Linguistic Approach to Salish Prehistory," Indians of the Urban Northwest Marian W. Smith, editor (New York: Columbia University Press, 1949), pp. 164-166.

are the easternmost tribe of Salishan linguistic stock.⁸

It is not known how the Flathead acquired their name, but some authorities think that it may have been because they left their heads in a natural condition, rather than pressing it so it would slope backward to the crown, as did some tribes farther west.⁹

There are wide variations in the estimates of the Flathead population in early historic times.¹⁰ Wars, especially with the Blackfeet, who obtained guns from the fur traders long before the Flathead did, depleted the Flathead population. Moreover, epidemics of the white man's diseases took a heavy toll. Around 1800 about half the Flathead population was wiped out by smallpox and again, about 1847, a measles epidemic caused many additional deaths.¹¹ When the Catholic missionaries began their work among the Flathead there were about seven hundred members in the tribe. Governor Stevens estimated that there were four-hundred fifty in 1855.¹³

⁸ U. S. Congress House Committee on Public Lands, Indians of the United States and Alaska (Washington: Government Printing Office, 1950), p. 18.

⁹ Peter Ronan, Historical Sketch of the Flathead Indian Nation from the Year 1813 to 1890 (Helena: Journal Publishing Company, 1890), p. 17.

¹⁰ Swanton, op. cit., pp. 394-395.

¹¹ Teit, op. cit., pp. 315-316.

¹² L. B. Palladino, Indian and White in the Northwest, second edition (Lancaster, Pennsylvania: Wickersham Publishing Company, 1922), p. 1.

¹³ Albert J. Partoll (ed.), "The Flathead Indian Treaty Council of 1855," Pacific Northwest Quarterly, Volume 29, No. 3, p. 312.

Before the Flathead acquired horses they lived in semi-permanent long communal lodges made of poles covered with tule mats. These buildings usually held six families, and there were often several lodges in a village. As horses became available the Indians changed to a smaller, one family type of living quarters which could readily be moved from one place to another, and the long lodges were used only for dancing and ceremonials.

The woman had complete charge of the tipi. She prepared the skins and sewed from seven to fifteen buffalo skins together to make the conical tent cover. Every time camp was moved it was her job to take down the tipi and then set it up again in the new location.

A fireplace and boiling hole were placed in the center of the tipi. The floor was covered with either fir boughs or a matting made from cattails or long grasses. Folded buffalo robes were placed over these. The Flathead had no pottery. They did not make baskets. Their storage containers were rawhide bags made in various sizes and shapes. Food was stored at the rear of the tent, and the family slept between the storage space and the fire. The only furniture was a backrest for the man.¹⁴

The lodges were placed in a circle, and the horses were corraled within the circle of tents.¹⁵

Both men and women wore garments made from buffalo, deer, goat, and elk skins. The men wore a long shirt, breechclout, long leggings, and moccasins. The women wore long dresses, short leggings, and moccasins.¹⁶

¹⁴Turney-High, op. cit., pp. 97-104. ¹⁵Ibid., p. 104.

¹⁶Teit, op. cit., pp. 334-336.

Teit maintains that in the social organization of the Flathead "there were no privileged classes, clans, gentes, phratries, and it is doubtful if there were societies of any kind."¹⁷ Formal organizations were important in influencing conduct and maintaining order in some other tribes but the Flathead used other means to regulate the behavior of its members. With the Flathead politeness and good manners were very important and ridicule was the strongest informal means of social control. For formal control the chief appointed police to patrol the camp, and report misconduct to him. The police could give warnings, but it was the chief who meted out judgments and dispensed punishment. Wife-stealing, murder, theft, and slander were punished by severe whipping and reprimand.¹⁸

The head chieftainship was traditionally hereditary, but the war chief was elected on the basis of his bravery and ability in war. Each band¹⁹ had two or more subchiefs whose position was not necessarily hereditary.²⁰

The Flathead had a variety of dances and ceremonies, but little of the old meaning remains.²¹ As now performed they are usually a commercialized entertainment for pow-wows.

There was no formal educational program, but children were expected to learn adult tasks by observation and imitation of their parents.

¹⁷Ibid., p. 373.

¹⁸Turney-High, op. cit., pp. 44-51.

¹⁹"A 'band' is a local group of people jointly wandering in search of sustenance." Robert H. Lowie, Indians of the Plains (New York: McGraw-Hill Book Company, Incorporated, 1953), p. 87.

²⁰Turney-High, op. cit., pp. 49-51.

²¹Teit, op. cit., pp. 386-394.

Children were often closely supervised by older relatives.²² Ronan, telling of DeSmet's observations, wrote:

As soon as a child is capable of managing a little bow, it is the first instrument his father puts into his hands to teach him how to hunt little birds and small animals. . . They are taught with much care how to approach and kill the animals as in civilized society a youth is instructed in reading, writing and arithmetic.²³

Winter was the customary time for the elders to sit around the fire and tell and retell the legends, traditions and exploits of their people. The children listened to these tales and learned from them of the history and taboos, the complex social and moral customs of their tribe.²⁴

The Pend d'Oreille. Pend d'Oreille and Kalispel are either two names for the same tribe, or two closely related tribes, depending on whose authority one quotes. The distinction, if there is any, is so slight that the terms are often used interchangeably, especially by some of the earlier writers. At the present time the term Pend d'Oreille is generally applied to those living in Montana and Kalispel to their relatives further west.

Kalispel is said to be a native term meaning camas, and Pend d'Oreille a French name given the natives because they wore large shell earrings.²⁵

These Indians occupied the lake and river valleys from Flathead Lake in Montana to Lake Pend d'Oreille in Idaho, and northwestward into

²²Turney-High, op. cit., pp. 49-51. ²³Ronan, op. cit., p. 45.

²⁴Interview with Carling Malouf, Montana State University anthropologist, March 10, 1959.

²⁵Swanton, op. cit., p. 400.

northeastern Washington and southern British Columbia. They claimed the area east of the mountains and north of the Sun river as their buffalo hunting grounds.²⁶ With a somewhat larger population than the Flathead they lived in migratory bands which were sometimes small, sometimes consolidated into large groups.

The Pend d'Oreille are a Salishan group with a Plateau type culture similar to the Flathead. Flathead and Pend d'Oreille languages were once distinct in dialect, but at the present time the differences are slight.²⁷

The bands closest to the Plains, known as Upper Pend d'Oreille, were good horsemen and made trips to the Plains to hunt buffalo. They sometimes joined forces with the Flathead in fighting the Blackfeet and in hunting buffalo.

Those further downstream, known as Lower Pend d'Oreille, were largely fishermen, and were known as "canoe" Indians. They had few horses, and seldom hunted buffalo, but they did obtain buffalo hides by trade. Since they were seldom involved in wars they were able to accumulate a great wealth of fur pelts.²⁸

The Kootenai. The Kootenai are a small tribe made up of several

²⁶Teit, op. cit., p. 308.

²⁷Hushang Bahar, "Pend d'Oreille Kinship" (unpublished Master's thesis, Montana State University, Missoula, 1955), p. 11; Teit, op. cit., p. 303; Vernon D. Malan, "Language and Social Change Among the Flathead Indians" (unpublished Master's thesis, Montana State University, Missoula, 1948), p. 172.

²⁸Arthur L. Stone, Following Old Trails (Missoula: Missoulian Publishing Company, 1913), p. 189.

bands which occupied the Kootenay River drainage area in northern Idaho, northwestern Montana, and much of British Columbia. Their culture is Northern Plateau type, in most ways similar to the Flathead and Pend d'Oreille culture. Those living on the upper part of the river, known as Upper Kootenai, had horses, hunted buffalo on the Plains, and had other Plains traits. The Tobacco Plains band may have been the parent of all Kootenai bands.²⁹

Those below Kootenai Falls, which is near where Libby, Montana, now is, were called Lower Kootenai. Fish was a major protein food. They used bark canoes for salmon fishing and for family transportation along the rivers.³⁰

There is disagreement as to the origin and meaning of the word Kootenai, but Turney-High suggests that it might be derived from kutenaxa, a word of unknown meaning which may be an obsolete Kutenai word.³¹

"The Kutenai are noted for their peculiar language, which differs from the speech of all their neighbors and has been given an independent position as the Kitunahan stock."³²

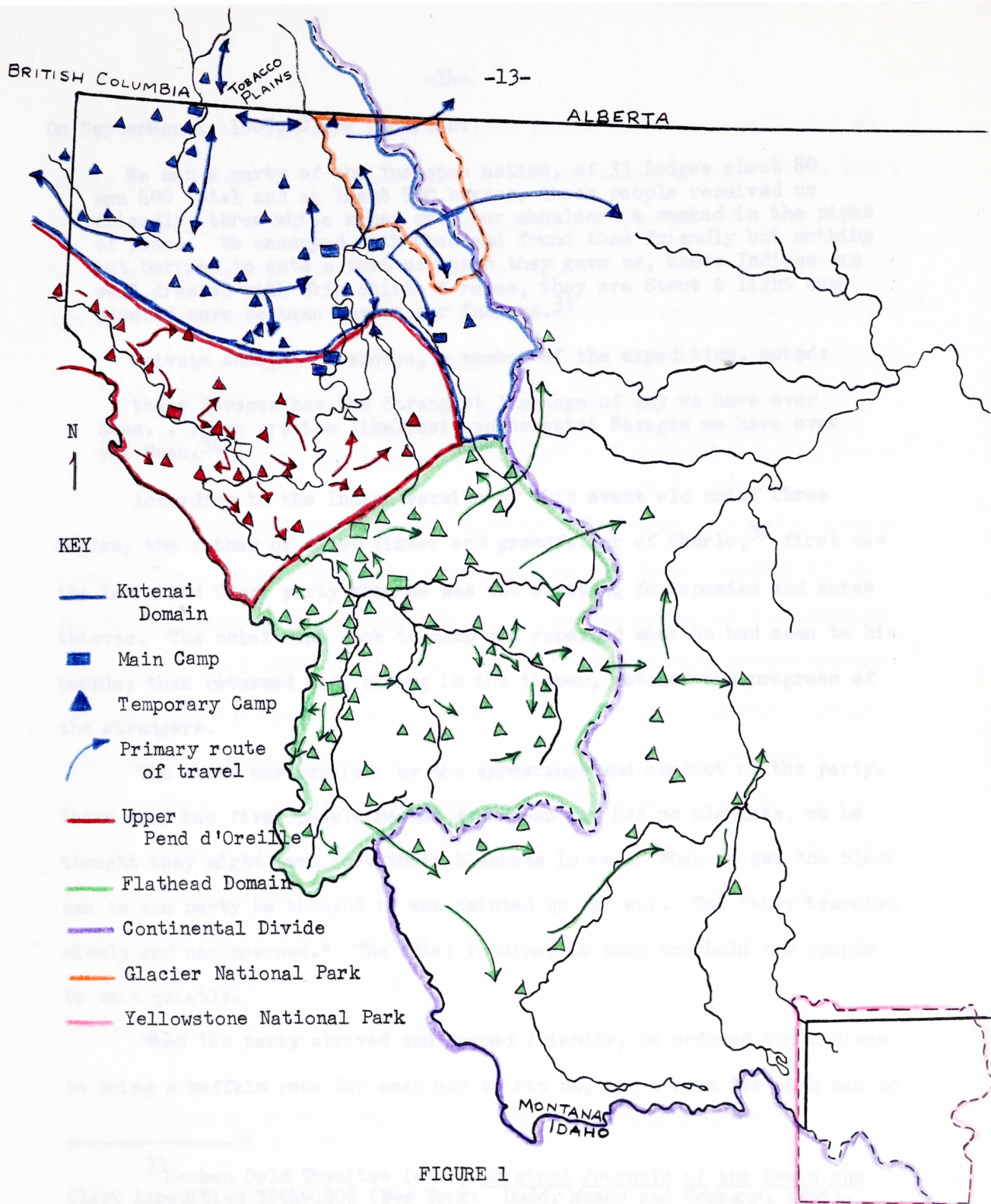
The Lewis and Clark Expedition. The Lewis and Clark expedition encountered the Flathead Indians in Ross' Hole and in the Bitterroot valley. They were the first white men the Flathead Indians had ever seen.

²⁹ Harry Holbert Turney-High, "Ethnography of the Kutenai," Memoirs of the American Anthropological Association, No. 56 (Menasha, Wisconsin: American Anthropological Association, 1941), pp. 7-25.

³⁰ Ibid., pp. 7-25.

³¹ Ibid., p. 14.

³² Swanton, op. cit., p. 393.



TRIBAL DOMAINS, MAIN AND MIGRATORY CAMPS OF INDIANS IN WESTERN MONTANA AND SOME OF THEIR PRIMARY ROUTES OF TRAVEL*

*Carling Malouf, "Economy and Land Use by the Indians of Western Montana, U. S. A." (Material presented in the case of Confederated Salish and Kootenai Tribes vs. U. S. before Indian Lands Claims Commission), pp. 10, 11, 51, 52. (Mimeographed.)

On September 4, 1805, Clark recorded:

We met a party of the Tushepau nation, of 33 Lodges about 80 men 400 Total and at least 500 horses, these people received us friendly, threw white robes over our shoulders & smoked in the pipes of peace. We encamped with them and found them friendly but nothing but berries to eat a part of which they gave us, those Indians are well dressed with Skin shirts & robes, they are Stout & light complected more so than common for Indians.³³

Private Joseph Whitehouse, a member of the expedition, noted:

these Savages has the Strangest language of any we have ever Seen. . .they are the likeliest and honestst Savages we have ever yet Seen.³⁴

According to the Indian version of this event old chief Three Eagles, the father of chief Victor and grandfather of Charlo,³⁵ first saw the Lewis and Clark party when he was out scouting for enemies and horse thieves. The chief went back to camp and reported what he had seen to his people; then returned and, hiding in the timber, watched the progress of the strangers.

The chief was puzzled by the appearance and conduct of the party. These were the first people he had ever seen who had no blankets, so he thought they might have lost their blankets in war. When he saw the black man in the party he thought he was painted up for war. Yet "they traveled slowly and unconcerned." The chief returned to camp and told his people to wait quietly.

When the party arrived and seemed friendly, he ordered the Indians to bring a buffalo robe for each man to sit on, and a robe for each man to

³³Reuben Gold Thwaites (ed.), Original Journals of the Lewis and Clark Expedition 1804-1806 (New York: Dodd, Meand and Company, 1905), Vol. 3, pp. 52-53.

³⁴Bernard DeVoto (ed.), The Journals of Lewis and Clark (Boston: Houghton Mifflin Company, 1953), p. 234.

³⁵Also sometimes spelled Charlos and Charlot.

use as a blanket. The Indians and whites smoked together. "All went on friendly, and after 3 days they started off, directed to Lolo Fork's trail by the Indians." The expedition purchased horses from the Indians, left Ross' Hole and entered the Bitterroot valley, and reached Travelers Rest-- now Lolo creek--on September 9th. They stayed there until September 11th.³⁶

During the stay of the explorers in the Flathead camp Captain Clark took unto himself a Flathead woman. One son was the result of this union, and he was baptised after the missionaries came to the Bitter Root valley and named Peteter Clarke [sic] . This half breed lived to a ripe age, and was well known to many of Montana's early settlers.³⁷

Early fur traders in Western Montana. The first of the fur traders known to have reached the western Montana area was David Thompson of the Northwest Company. In October, 1800, he first contacted the Kootenays just east of the continental divide some distance north of what is now Montana.³⁸ Belligerent Blackfeet, who did not want their mountain enemies to obtain guns, kept him east of the divide until 1807. He built a trading post, Old Kootenay House, a stockaded cabin near Lake Windermere, British Columbia. In the spring of 1808, he explored the Kootenai river in what is now northwestern Montana. After returning to Old Kootenai House he sent Finan McDonald to open a trading house at Kootenay Falls. This was the first trading post in northwestern Montana. In 1809 he built Kullyspell House on the east shore of Lake Pend d'Oreille and the first Salish House near

³⁶ Olin D. Wheeler, Wonderland 1900 (St. Paul: Northern Pacific Railway, 1900), pp. 43-45.

³⁷ Ronan, op. cit., p. 41.

³⁸ Charles Norris Cochrane, "David Thompson the Explorer," Canadian Men of Action--Number II, W. Stewart Wallace, editor (Toronto: The Mac-Millan Company of Canada Limited, 1924), p. 97.

the present site of Thompson Falls, Montana.³⁹

In 1810 a Mr. Howes had a Hudson's Bay Post in the Flathead area, probably near the present Ravalli.⁴⁰

In 1821 the Northwest Company and its rival, the Hudson's Bay Company, combined under the name Hudson's Bay Company.

Astor's Pacific Fur Company sent expeditions from Astoria at the mouth of the Columbia, up river to trade with the Flathead and Kootenai. In 1812 Ross Cox and Farnham were among the Flathead and Pillet in the Kootenai country. That same year the Northwesters bought out the Astor Company.⁴¹

The last of the fur trading posts on what is now the Flathead Reservation was Fort Connah, a Hudson Bay post started in 1846 and in use until 1871.⁴²

Few of the trading posts amounted to more than a log cabin or two for the storage of trade goods and furs, and tipis often provided the living quarters for the traders.⁴³ Yet these few establishments led to great changes in the Indian's way of life. The Flathead and their allies were eager to trade furs for guns and iron arrowheads to use against their

³⁹T. C. Elliot, "The Fur Trade in the Columbia River Basin Prior to 1811," The Washington Historical Quarterly, VI (January, 1915), pp. 6-8.

⁴⁰Alexander Ross, The Fur Hunters of the Far West, Kenneth A. Spaulding, editor (Norman: University of Oklahoma Press, 1956), p. 211; Elliot, op. cit., p. 10.

⁴¹John Work, "Journal of John Work," W. S. Lewis and P. C. Phillips, editors, Early Western Journals Number I (Cleveland: Arthur H. Clark Company, 1923), pp. 24-25.

⁴²Merril G. Burlingame, The Montana Frontier (Helena: State Publishing Company, 1942), p. 52.

⁴³Elliot, op. cit., p. 6.

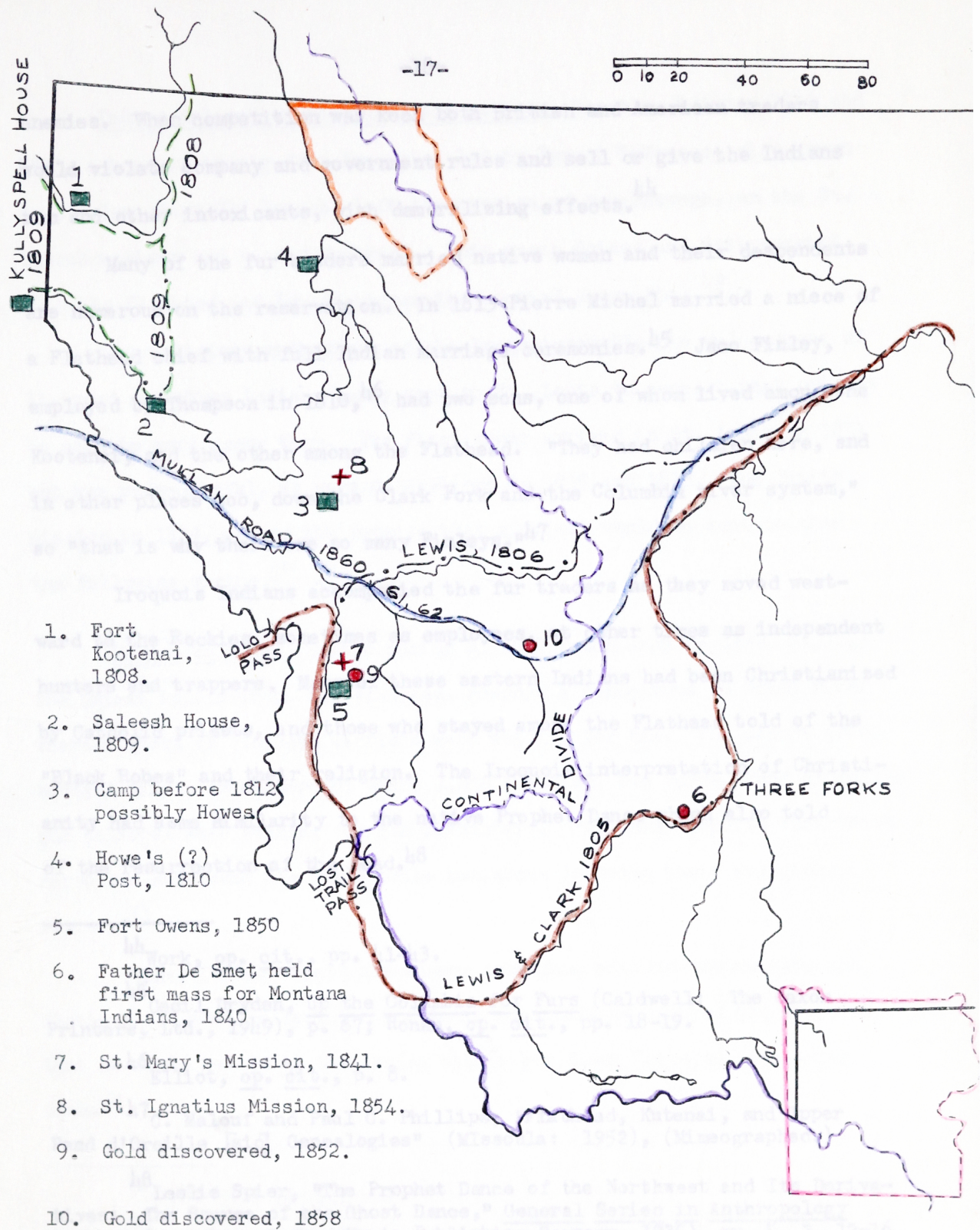


FIGURE 2

HISTORICAL MAP OF WESTERN MONTANA

enemies. When competition was keen both British and American traders would violate company and government rules and sell or give the Indians rum and other intoxicants, with demoralizing effects.⁴⁴

Many of the fur traders married native women and their descendents are numerous on the reservation. In 1813 Pierre Michel married a niece of a Flathead chief with full Indian marriage ceremonies.⁴⁵ Jaco Finley, employed by Thompson in 1810,⁴⁶ had two sons, one of whom lived among the Kootenai, and the other among the Flathead. "They had children here, and in other places too, down the Clark Fork and the Columbia river system," so "that is why there are so many Finleys."⁴⁷

Iroquois Indians accompanied the fur traders as they moved westward to the Rockies, sometimes as employees, at other times as independent hunters and trappers. Many of these eastern Indians had been Christianized by Catholic priests, and those who stayed among the Flathead told of the "Black Robes" and their religion. The Iroquois interpretation of Christianity had some similarity to the native Prophet Dance which also told of the resurrection of the dead.⁴⁸

⁴⁴Work, op. cit., pp. 41-43.

⁴⁵Cecil Dryden, Up the Columbia for Furs (Caldwell: The Caxon Printers, Ltd., 1949), p. 67; Ronan, op. cit., pp. 18-19.

⁴⁶Elliot, op. cit., p. 8.

⁴⁷C. Malouf and Paul C. Phillips, "Flathead, Kutenai, and Upper Pend d'Oreille [sic] Genealogies" (Missoula: 1952), (Mimeographed.)

⁴⁸Leslie Spier, "The Prophet Dance of the Northwest and Its Derivatives: The Source of the Ghost Dance," General Series in Anthropology Number I (Menasha: George Banta Publishing Company, 1935), pp. 5, 7, 12-16, 20, 30-31, 35, 57; Claude Schaeffer, "The First Jesuit Mission to the Flathead, 1840-1850: A Study in Culture Conflicts," Pacific Northwest Quarterly, XXVIII (July, 1937), pp. 230-231; John C. Ewers, "Gustav Schon's Portraits of Flathead and Pend d'Oreille Indians, 1854," Smithsonian Miscellaneous Collections Vol. 110, No. 7 (Washington: Smithsonian Institution, 1948), p. 18.

Indian delegation seeking missionaries. Sometime between 1812 and 1820, a band of twenty-four Iroquois, led by Ignace LaMousse, also known as Big Ignace or Old Ignace, left the mission of Caughnawaga, on the St. Lawrence river and headed westward. This group joined and intermarried with the Flathead and Ignace became influential among them.⁴⁹

The religious enthusiasm of the Iroquois resulted in delegations of Flathead and other Indians being sent to St. Louis to request that priests be sent to work among them. The first group arrived in St. Louis in 1831 but was unsuccessful, as were delegations in 1835 and 1837. The fourth mission, in 1839, gained the promise that a priest would be sent to them the following spring.⁵⁰

Father De Smet. In the spring of 1840 Peter John De Smet, S. J., the priest appointed to the Flathead, reached a rendezvous on Green river where a group of Flathead warriors were waiting for him. The escort group brought him to an encampment where 1,600 Flathead, Nez Perce, Pend d'Oreille and Kalispel were waiting for the missionary. Palladino reports that "With marvelous eagerness the whole tribe set about learning their religious duties."⁵¹

Father De Smet spent the summer traveling with and instructing the Flathead and when he left for St. Louis that fall he assured the tribe that he would return in the spring with other Black Robes to stay among them.⁵²

⁴⁹Palladino, op. cit., p. 8.

⁵⁰Ibid., pp. 8-29; William L. Davis, A History of St. Ignatius Mission (Spokane: C. W. Hill Printing Company, 1954), pp. 1, 3; Schaeffer, op. cit., pp. 230-33.

⁵¹Palladino, op. cit., pp. 30-35.

⁵²Ibid.

St. Mary's Mission. Father De Smet returned the following year, accompanied by two priests and three lay brothers.⁵³ They established St. Mary's Mission in the Bitterroot Valley near the present town of Stevensville.⁵⁴

The Indians readily accepted religious instruction, but were less receptive to some of De Smet's other plans for them. The missionaries believed that teaching the Indians to work was secondary only to teaching them religion. Also, they wanted the mission to be self-supporting, so they instructed them in carpentry, fencing and cultivation of land, planting and harvesting of crops, and other "civilized" pursuits. Buffalo hunting and war expeditions were discouraged.⁵⁵

Further a number of social customs, particularly those connected with marriage and divorce were to be replaced by forms less offensive to Christian morality. Even certain games played by the Indians, which gave rise to gambling were to be abolished.⁵⁶

The mission grew and prospered for several years, the Indians seemingly adapting themselves to the new way of life. However, by 1850, for a variety of reasons, the situation changed so drastically that the missionaries abandoned St. Mary's and the property was sold to John Owen, an independent trader.⁵⁷

Factors leading to the closing of the mission included raids by the Blackfeet; less sympathetic supervision of the mission; disillusionment with Christianity, which they had at first credited with giving them

⁵³Ibid., p. 37.

⁵⁴Davis, op. cit., p. 4.

⁵⁵Palladino, op. cit., pp. 41-63.

⁵⁶Schaeffer, op. cit., pp. 233-234.

⁵⁷Palladino, op. cit., pp. 64-66.

magical powers against their enemies; dissatisfaction encouraged by white emigrants who spent the winter of 1849-50 among the Flathead, and by several French-Canadians whose immorality had been censured by the priests. However, these reasons may have been only incidental in a native revolt against the Jesuit regime which was disrupting the basic pattern of native life and substituting a meaningless European culture.⁵⁸

⁵⁸Schaeffer, op. cit., pp. 236-50; George F. Weisel, Men and Trade on the Northwest Frontier (Missoula: Montana State University Press, 1951), p. xx; Ewers, op. cit., pp. 20-23; Richard G. Forbis, "Religious Acculturation of the Flathead Indians" (unpublished Master's thesis, Montana State University, Missoula, 1950), pp. 57-82.

CHAPTER III

MISSION AND GOVERNMENT SCHOOLS

Governor Stevens. In 1853 Major Isaac I. Stevens was appointed as the first governor and superintendent of Indian affairs of Washington Territory (which included that part of the present state of Montana west of the continental divide). Enroute west he was to undertake

the exploration and survey of a route for a railroad from the sources of the Mississippi River to Puget Sound. . . To explore the passes of the Cascade Range and Rocky Mountains from the 49th parallel to the headwaters of the Missouri River, . . . great attention to be given to. . . location, numbers, history, traditions and customs of its Indian tribes.¹

When Governor Stevens was in the Bitterroot valley, he conferred with the Flathead chiefs in regard to a Blackfeet peace council. Lieutenant Mullan remained in the Bitterroot to make explorations and weather observations during the winter.²

The Stevens Treaty.³ In 1855 when Governor Stevens met in council with the Flathead, Upper Pend d'Oreille, and Kootenai the Indians believed the purpose of the meeting was to establish a permanent peace treaty between them and the Blackfeet Indians.⁴ They were perturbed to learn

¹Hazard Stevens, The Life of Isaac Ingalls Stevens Vol. I (Boston: Houghton Mifflin Company, 1901), pp. 292-293.

²Ibid., pp. 381-384.

³Also sometimes referred to as the Hell Gate Treaty or Treaty of Council Grove.

⁴Stevens, op. cit., p. 364; Albert J. Partoll (ed.), "The Flathead Indian Treaty Council of 1855," Pacific Northwest Quarterly, Vol. 29, No. 3, p. 283.

that the main purpose of the council was the selection of a reservation for the three tribes.

The Pend d'Oreille and Kootenai agreed to a reservation in the Flathead valley. The Flathead wanted to remain in the Bitterroot valley. Finally it was decided that the Flathead would remain where they were until the Bitterroot valley had been surveyed, to determine which location would be the best for the Flathead. (Article 11)⁵

Article 5 of the treaty provides:

The United States further agree to establish at suitable points within said reservation, within one year after ratification hereof, an agricultural and industrial school, erecting the necessary buildings, keeping the same in repair, and providing it with furniture, books, and stationery, to be located at the agency, and to be free to the children of the said tribes, and to employ a suitable instructor or instructors. To furnish one blacksmith shop, to which shall be attached a tin and gun shop; one carpenter's shop; one wagon and ploughmaker's shop; and to keep the same in repair, and furnished with the necessary tools. To employ two farmers, one blacksmith, one tinner, one gunsmith, one carpenter, one wagon and plough maker, for the instruction of the Indians in trades and to assist them in the same⁶

The Senate ratified this treaty at its leisure, and it was 1860 before the Indians received their first annuity payment for the extensive lands which they had surrendered. Other provisions of the treaty were forgotten in the throes of Civil War and Reconstruction.⁷

The Garfield Treaty. Following the 1855 treaty the Flathead Indians remained in the Bitterroot valley, where several families had

⁵Partoll, op. cit., pp. 284-313.

⁶Charles J. Kappler (ed.), Indian Affairs: Laws and Treaties, Vol. II (Senate Document, 58th Cong., 2nd Session, No. 319, ser. 4624. Washington: Government Printing Office, 1904), p. 723.

⁷Oliver W. Holmes (ed.), "James A. Garfield's Diary of A Trip to Montana in 1872," Frontier and Midland, XV (Winter, 1934-35), p. 159.

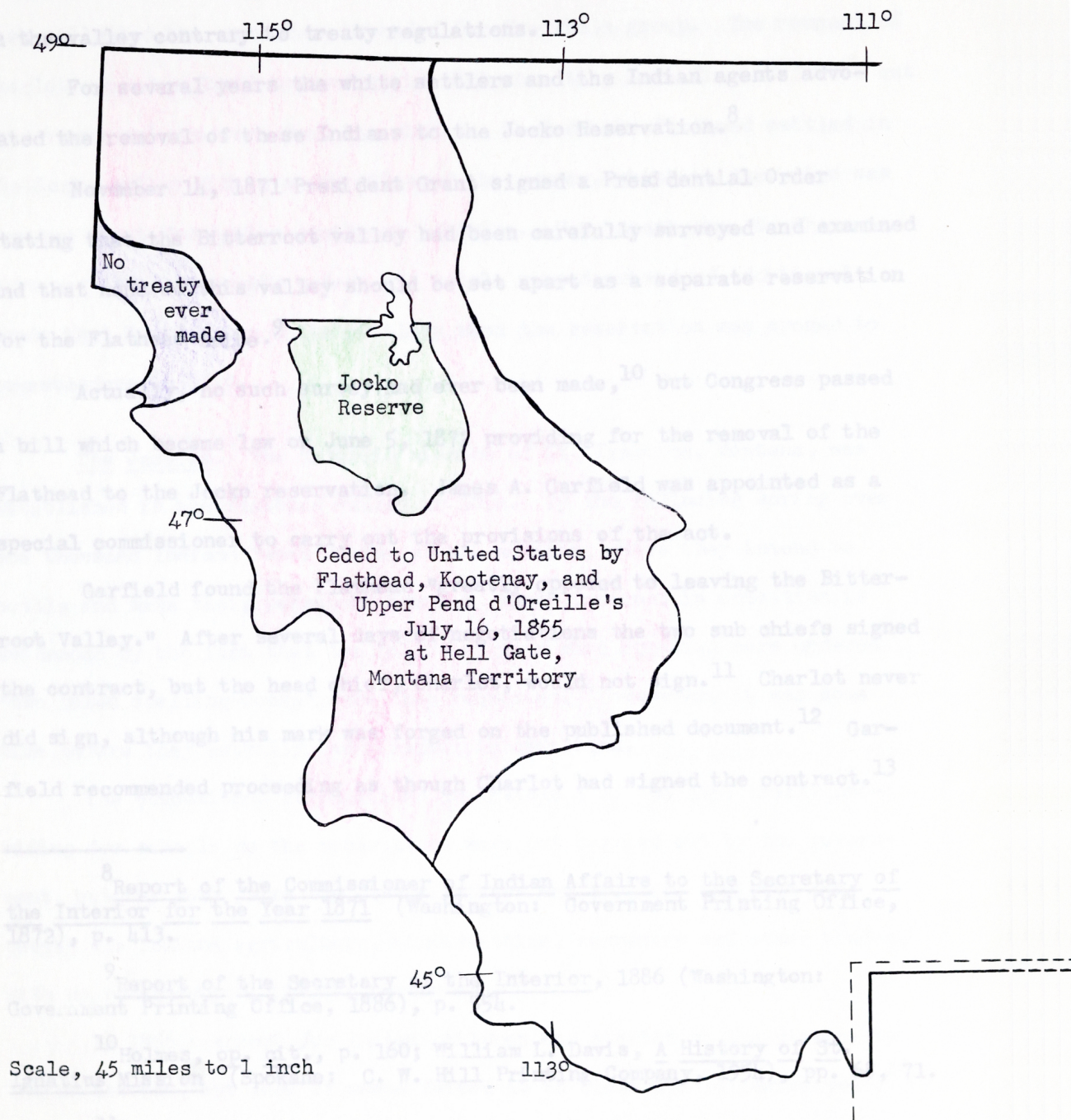


FIGURE 3

TERRITORY INCLUDED IN 1855 TREATY*

*Charles C. Royce, compiler "Indian Land Cessions in the United States" 18th Annual Report of the Bureau of American Ethnology (Washington: Government Printing Office, 1899), pp. 808-811, 857; Map 39.

established farms. By 1871 there were about one thousand white settlers in the valley contrary to treaty regulations.

For several years the white settlers and the Indian agents advocated the removal of these Indians to the Jocko Reservation.⁸

November 14, 1871 President Grant signed a Presidential Order stating that the Bitterroot valley had been carefully surveyed and examined and that none of this valley should be set apart as a separate reservation for the Flathead tribe.⁹

Actually, no such survey had ever been made,¹⁰ but Congress passed a bill which became law on June 5, 1872 providing for the removal of the Flathead to the Jocko reservation. James A. Garfield was appointed as a special commissioner to carry out the provisions of the act.

Garfield found the Flathead "greatly opposed to leaving the Bitterroot Valley." After several days of negotiations the two sub chiefs signed the contract, but the head chief, Charlot, would not sign.¹¹ Charlot never did sign, although his mark was forged on the published document.¹² Garfield recommended proceeding as though Charlot had signed the contract.¹³

⁸ Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the Year 1871 (Washington: Government Printing Office, 1872), p. 413.

⁹ Report of the Secretary of the Interior, 1886 (Washington: Government Printing Office, 1886), p. 554.

¹⁰ Holmes, op. cit., p. 160; William L. Davis, A History of St. Ignatius Mission (Spokane: C. W. Hill Printing Company, 1954), pp. 68, 71.

¹¹ Report of the Secretary of the Interior, 1872 (Washington: Government Printing Office, 1872), p. 496; Holmes, op. cit., pp. 164-165.

¹² Davis, op. cit., p. 74.

¹³ Report of the Secretary of Interior, 1872, op. cit., p. 500.

About twenty families left the Bitterroot in the next few years, and they collected the annuities intended for the whole group. The remnant of Charlot's band refused to move until 1891 when they were finally forced out by poverty and pressure from the whites. Most of the Flathead settled in the Jocko valley within a few miles of the agency, which at that time was located about four miles southeast of Arlee. Here death came to the embittered Charlot shortly before his people were deprived of additional land; that lost to the white settlers when the reservation was opened to homesteaders in 1910.

The Jesuits. The Catholic mission of St. Ignatius, Montana, was established in the Flathead valley in 1854. By the following spring over one thousand Indians "were living at the mission, where they intend to settle and make their permanent homes." Early interest in education is evidenced by the fact that the following year when supplies were ordered "two dozen spelling-books" were also requested.¹⁴ However, it was some time before they actually had a school in operation.

The educational stipulations in Article 5 of the 1855 treaty providing for schools on the reservation were not carried out by the government, but for many years the Jesuit fathers and brothers assisted and taught the Indians agriculture, blacksmithing, carpentry and other trades, with no remuneration from the government.¹⁵

In 1856 a school for Indian children was started at the mission by Father Hoecken, but lack of means forced it to close the following year.¹⁶

¹⁴Davis, op. cit., pp. 21-23.

¹⁵L. B. Palladino, Indian and White in the Northwest (second edition; Lancaster: Wickersham Publishing Company, 1922), pp. 96-97.

¹⁶Davis, op. cit., p. 33.

The government had promised funds for support of the school, but no money was provided. ". . .not until eight years after could the mission succeed in supporting a small school entirely at its own expense."¹⁷

The Jesuits believed that the Indians should be trained in manual labor and that "a plain common English education, embracing spelling, reading and writing, with the rudiments of arithmetic, is book learning sufficient for our Indians."¹⁸

The boys' school started by the Sisters was later reorganized by the Fathers as a boarding school. The school started with six boys who were given a good scrubbing and "put in pants."¹⁹

The school was intended to help Indian youth form the habits of civilized life.

Some three hours of the day are given to book learning, that is, reading, spelling, writing and ciphering; and the rest, apart from the time for religious exercises and recreation, is devoted to varied industrial occupations, farming, gardening, haying, tending and feeding stock, milking cows, shop work, etc. Thus, while some of the boys are cutting and splitting wood, others are teaming and hauling logs. Some are helping in the grist mill, others at the saw mill, the planer, the shingle cutting machine. Boy tailors run sewing machines, or mend torn clothing, cobblers with last and awl, blacksmiths, carpenters, painters and tinsmiths, all are to be found at work in the shops.²⁰

Palladino said the boys liked, and were proficient in harness and saddle making. There was a well equipped printing plant. The school had a brass band of twenty pieces.²¹

All holidays were appropriately observed by civil and religious exercises and entertainment in which the Indian boys' brass band took a prominent part.²²

¹⁷Palladino, op. cit., p. 97.

¹⁸Ibid., p. 113.

¹⁹Palladino, op. cit. p. 158.

²⁰Ibid., p. 160.

²¹Ibid., pp. 160-161.

²²Commission of Indian Affairs, op. cit., 1893, p. 186.

The mission boarding schools provided food, clothing, and shelter for their charges, so the number of children they could care for depended largely upon the funds available. At no time did the money received from the government cover the full expenses of the schools.

A subsidy of \$1,800 was received from the Government in 1863-64 but no further aid was received until 1874, so public charity was appealed to. In 1874 they received their first contract subsidy, \$2,100, from the government.²³

The government contract money was divided between the Jesuit school for boys and the Sisters of Charity school for girls. No government funds were available for the kindergarten. The methods used to determine the amount of government aid varied from time to time; but the mission schools did receive varying amounts of federal funds every year from 1874 to 1899, the maximum amount being \$45,000 in 1893.

In 1900 agent W. H. Smead reported:

The appropriation for maintaining the contract school at St. Ignatius Mission having been discontinued leaves the reservation entirely without school facilities, with the exception of a small day school at the agency and a limited number of children which the Jesuit fathers still continue to provide for.²⁴

The Jesuits supervised all the schools at the St. Ignatius mission, as well as the mission school operated by the Ursulines at the agency. Most of the school statistics given in government reports combine the totals for all of these schools. Until 1884 the enrollment figures on the published annual reports were given separately for boys and girls; from then on they were combined.

²³ Palladino, op. cit., p. 158.

²⁴ Annual Reports of the Department of the Interior-1900, Indian Affairs (Washington: Government Printing Office, 1900), p. 268.

There is no indication as to how many of those pupils listed on Table I (Appendix A) who could read or had learned to read during the year, were boys or were girls, or at what age, or how well they learned to read.

The annual statistical report for 1886 gives the number of Indian children between the ages of six and sixteen as 650. The report states that 227 could read English only; 110 could read both English and Indian; of Indians who could read, sixty-five were over twenty and 272 under twenty, and that 117 learned to read during the year.²⁵

Information is sketchy concerning the attendance of Indian children from other tribes at the St. Ignatius Mission schools, but several elderly Indian informants have said that there were Indian children from "all over" attending school there from time to time. White children also attended the school. In the fiscal year 1884 the average attendance of seventy-four in the boys' school and eighty-two in the girls' school includes "certain Blackfeet pupils."²⁶

Government agents often praised the mission schools, commending both the physical plant and their work with the Indian children. In 1893, Ronan, in his seventeenth annual report, says:

The various departments have their quarters in ten large and expensive frame buildings, equipped with the modern improvements, as steam heating, hot and cold water plant, bath rooms and plunge bath, cheerful infirmaries, ample recreation rooms, large and well-ventilated dormitories. The classrooms are bright, furnished with folding desks and large blackboards. The pupils receive three regular meals and an afternoon lunch. Large playgrounds afford ample facilities for healthy outdoor amusements.

And he goes on to praise the gardens, the industrial and farm work where

²⁵ Secretary of the Interior, op. cit., 1886, p. 618.

²⁶ Ibid., p. 398.

"the pupils become acquainted with manual labor such as they will probably have to do after leaving school."²⁷

The following year agent Joseph T. Carter noted that: "The institution is the largest of its kind in the United States."²⁸

The course of study designated by the Department of Indian Affairs in 1891 for Indian reservation boarding schools was followed "as nearly as practicable."²⁹

The mission schools reached the peak of their influence and enrollment during the mid-1890's. From then on a number of factors contributed to their decline, including disastrous fires and changes in governmental policy. On November 22, 1896, a youngster set fire to a three story boys' school and dormitory.³⁰ ". . . Another building was immediately adapted for school use and classes took up again almost without interruption."³¹ But since government aid was decreasing yearly, and was soon to stop entirely, the building was not replaced, and school enrollment declined. Tables II to XIV and XVIII in Appendix A show annual mission school enrollment figures.

About 1920 the Jesuit fathers ceased to give instruction in trades and the boys' school was discontinued several years ago.³² Now all school work at the Mission is in charge of the Ursuline sisters.

²⁷ Commissioner of Indian Affairs, op. cit., 1893, p. 186.

²⁸ Report of the Commissioner of Indian Affairs, op. cit., 1894, p. 176.

²⁹ Ibid., 1893, p. 186; 1894, p. 176.

³⁰ Department of the Interior, op. cit., 1897, p. 168; Davis, op. cit., p. 57.

³¹ Davis, op. cit., p. 57.

³² Interview with Father C. Byrne, S. J., August 25, 1958.

Judging from reminiscences of former students, the idealistic educational theories did not work out as anticipated in all cases. Apparently "kids were still kids" and their educators were sometimes stern and even severe disciplinarians. Many former pupils say they liked going to school at the mission, and some say they received little rewards for being good. However, one seventy-four year old Indian says he "must have been awfully ornery" because he "didn't learn much" and was frequently slapped with a ruler on both hands and tongue, and that some boys were severely disciplined with a leather strap.

The school grounds were enclosed by a high board fence, which also separated the boys' and girls' schools. Some of the boys had to count these boards so often as punishment that they finally marked the boards at intervals to simplify the counting job. When the "short cut" was discovered, that meant more trouble.³³

Another elderly Indian says he was treated much better while going to school at the Mission than he was treated at the government school at Chemawa.³⁴

Lack of knowledge of the English language was a major handicap for many of the Indian children. It took about two years to learn English, and often children were so self-conscious and afraid of ridicule that they would remain silent rather than take a chance on making a mistake. They were not supposed to talk their native language in school. The younger children in a family were usually the most fortunate in this respect, as

³³ Interview with Marcel Michelle, April 13, 1958.

³⁴ Interview with Louis Ninepipe, May 18, 1958.

their older brothers or sisters would teach them before they started school.³⁵ Later, when most of the children knew English and a non-English speaking child started school, he was sometimes provided with an interpreter, as was Nick Lassaw. Mr. Lassaw says he was eleven years old when he was "captured" and taken to the St. Ignatius mission school, and that Steve Matt was appointed as an interpreter for him.³⁶

The Indians speak well of the board at the school, and particularly praise the fresh bread made in the school bakery.

Some boys became quite skillful in their work and made saddles and other finished products, while others in the leather shop "just pounded a few nails."³⁷

The anticipated benefits of the trades and industrial program were never fully realized because they were planned for an entirely Indian reservation economy. The opening of the reservation to homesteaders led to many changes in Indian education and mode of living.³⁸

The Sisters of Charity of Providence. On October 17, 1864, four Sisters of Charity arrived at the St. Ignatius, Montana, mission. The Indians watched with interest as the Sisters set to work cleaning the place where they would live until the new school was completed.

The Sisters' boarding school for Indian girls began with demonstrations of neat and clean housekeeping.

³⁵ Interview with Jerome Hewankorn, April 11, 1958. He considered learning English a major accomplishment. Interview with Baptiste Hewankorn, May 18, 1958, who says English was "no problem" because he learned it from his older brother.

³⁶ Interview with Nick Lassaw, May 18, 1958

³⁷ Mitchell, loc. cit.

³⁸ Byrne, loc. cit.

The preliminary work was gradually supplemented by the common branches of English, reading, spelling, writing and arithmetic, classroom exercises being made to go hand-in-hand with all kinds of household occupations, laundry and dairy work, baking, cooking, hand sewing, mending and making garments, quilting, darning, etc. To these were added practical gardening, and such other kinds of manual labor as conditions rendered necessary or useful. Thus, while some of their pupils became proficient and even expert in all manner of domestic industries, in the mysteries of the needle, in cutting and fitting garments, etc., they could likewise handle the hoe, the shovel and rake, and even swing an axe with almost the ease of a woodsman.³⁹

Palladino says the Indian girls had a choir and were pleasing singers. Josephine Big Crane recalls that while she was in school there, some girls took piano lessons although she did not. However, she says that all attended singing classes whether they wanted to or not.⁴⁰

The mission depended largely on charity as a means of housing, feeding, and clothing the children. For several years, two of the Sisters during the mining season went from camp to camp soliciting funds from the miners.⁴¹

One cold winter the Indian Agency was asked to help provide clothing for the children at the school. Later the missionaries learned that the agent had charged the government \$1,600.66 for the four bolts of cheap cotton cloth received by the mission.⁴²

For a short time the same nuns also had a day school for boys, but it was a failure.⁴³ The annual report of the Indian Agent lists four male pupils for 1871. From 1872 until their school building was destroyed by

³⁹ Palladino, op. cit., p. 144.

⁴⁰ Interview with Josephine Big Crane, June 16, 1958.

⁴¹ Palladino, op. cit., pp. 145-146.

⁴² Palladino, op. cit., p. 174.

⁴³ Davis, op. cit., p. 40; Palladino, op. cit. p. 145.

fire in 1919, the Sisters of Charity of Providence taught girls only.

In 1871 there were twenty-three girls in their school; in 1880, thirty-eight girls attended the school one month or more during the year. For many years school was conducted on a year around basis, and some children saw their parents only on brief visits a few times a year.⁴⁴

Some children did not start school until they were several years older than is now the customary age for beginners. Those who did not know English required a year or more to learn the language before they could do much school work. It was customary for Indian girls to marry while still in their teens, so often their school years were few, and their scholastic achievements limited.⁴⁵ Handwriting must have been stressed, as the writer has observed that if an elderly Indian can write at all, he or she, is usually a good penman.

Book work was on a part-time basis, and while the youngest spent most of their time playing, sleeping, and eating, the older girls had specific jobs which each had for a week at a time. Each had certain rooms to clean, and the bigger girls helped in the kitchen.

In his report of September 1, 1870, agent George E. Ford reports: "The girls take great interest in everything that pertains to civilized life, and appear to prefer it to that which they have been accustomed."⁴⁶ Agent Ronan's wife said that "From the time of our first going to the Agency, it was possible to get Indian girls, beautifully trained by the Sisters at

⁴⁴Interview with Agnes Vanderburg, May 15, 1958.

⁴⁵Interview with Mary Hewankorn, April 11, 1958; Agnes Vanderburg, loc. cit.

⁴⁶Third Session Forty-First Congress Executive Documents printed by order of the House of Representatives (Washington: Government Printing Office, 1871,), p. 659.

St. Ignatius, who helped me with the plain sewing and who could be trusted as nursemaids with my children."⁴⁷

Some of the women who attended this school say they liked and enjoyed it; others say it was "no fun" and that they were glad to get out of school. Paddling with a ruler or strap was used as a disciplinary measure.

In the early days of the mission the Sisters visited in the Indian camps, teaching the Indian women how to tend the sick.⁴⁸ In 1914 they opened a hospital at the Mission, and since the 1919 fire they have devoted their work to the hospital. Their school was not rebuilt and their educational work was taken over by the Ursuline Sisters.

The Ursulines. In the spring of 1890 the Ursuline nuns established a school for small children at the St. Ignatius mission.

In his annual report of September 1, 1891, agent Ronan reported:

The kindergarten, which was added to the school last year by the faculty is a marked success, and the teachers now have more applications from Indian parents than they can accommodate. About 60 children, from two to four years of age, are now being cared for by the Ursuline nuns.⁴⁹

In 1894 Ronan reported 75 children in the care of the Ursulines.⁵⁰

In 1894 agent Joseph T. Carter reported:

In the kindergarten department, under the care of the Ursuline

⁴⁷Margaret Ronan, "Memoires of a Frontiers Woman" (unpublished Master's thesis, Montana State University, Missoula, 1932), p. 297.

⁴⁸Palladino, op. cit., p. 146.

⁴⁹Commissioner of Indian Affairs, op. cit., 1891, p. 279.

⁵⁰Commissioner of Indian Affairs, op. cit., 1892, p. 294.

nuns, the happiest results are attained. Here children put to school at the age of two or three years remember nothing of their former homes and learn to speak without even an accent. . . . They know no language but English and can not readily in after life return to the Indian tongue. . . . But it is sometimes pitiful to see an Indian father or mother unable to speak English conversing with their little one through an interpreter.⁵¹

The kindergarten was supported by the church, as the government made no allowance for children under four years of age.⁵²

Agent Ronan highly approved the kindergarten. He was of the opinion that if Indian children could be kept in school from infancy until they married and established homes of their own, that more would be accomplished toward civilizing the Indian in one generation than would otherwise be accomplished in several generations.⁵³

When Chief Charlo's band moved to the Flathead Agency, Ursuline nuns from the St. Ignatius mission opened a branch school near the agency for the Flathead children. Chief Charlo and his followers insisted that their children be educated where they could see them, or not at all. Charlo was opposed to schools because he said that when the Indians learned English it was easier for them to obtain whiskey, and that the girls learned to like the whites better than their Indian relatives.⁵⁴

The school at the agency was a two-story building erected by the Jesuits at a cost of \$4,500. This school was for both boys and girls, and used the same methods as the schools at the mission.⁵⁵ Annual reports for

⁵¹ Commissioner of Indian Affairs, op. cit., 1894, p. 176.

⁵² Davis, op. cit., p. 49

⁵³ Commissioner of Indian Affairs, op. cit., 1890, pp. 126-127.

⁵⁴ Commissioner of Indian Affairs, op. cit., 1892, p. 294; 1893, p. 186.

⁵⁵ Commmmssioner of Indian Affairs, op. cit., 1893, p. 186; Department of the Interior, op. cit., 1897, p. 169.

this school were totaled in with those of the St. Ignatius mission schools, so complete enrollment figures are not now available. In 1900 the building was leased for use as a government school, and at that time the capacity of the school was reported as thirty, enrollment twenty-four, and average daily attendance nine.⁵⁶ In his annual report for 1894 agent Joseph T. Carter states that while some Indian parents refuse to send their children to school, "the attendance at this school has been slowly increasing."⁵⁷

Detailed information concerning this school is not available, but Agent Carter reports it in operation in his 1897 report, while in 1898, Agent W. H. Smead says that the only school on the reservation is at the St. Ignatius mission.⁵⁸

The agency school may have been discontinued because of lack of funds, for congress at this time was cutting down appropriations for aid to sectarian schools.⁵⁹

In the annual statistics of Indian schools for 1911 there is an entry reporting a mission day school at Arlee, supported by the Catholic church, with a capacity of fifty, an enrollment of ten, and an average daily attendance of five.⁶⁰ Old timers in the community are of the opinion

⁵⁶ Commissioner of Indian Affairs, op. cit., 1900 pp. 624-625.

⁵⁷ Commissioner of Indian Affairs, op. cit., 1894 p. 176.

⁵⁸ Annual Report of the Department of the Interior-1898 (Washington: Government Printing Office, 1898), p. 191.

⁵⁹ Ibid., p. 191.

⁶⁰ Reports of the Department of the Interior-1911 Administrative Reports, Vol. II (Washington: Government Printing Office, 1912), p. 173.

that this is a reference to the vacation bible school which was--and still is--conducted annually for about two weeks each summer.

After fire destroyed the school operated by the Sisters of Charity in 1919, the Ursulines took over the education of the girls, and more recently, boys also.

After the reservation was opened to homesteaders and the Indians adopted more of the white man's culture, the mission school curriculum was gradually changed. Cooking, sewing, and other domestic work has not been discontinued completely, but has been receiving less and less emphasis. The present academic curriculum conforms with state requirements, and is similar to that of the public schools, except for the added religious instruction.⁶¹

The St. Ignatius mission school included high school work for a short time, at least from 1928 to 1930,⁶² but most of the time has been limited to grades one through eight. At the present time it boards grade school girls, and boys up to the age of twelve; and has day school pupils, both boys and girls, through the eighth grade.

Meanwhile, the attitude of the Catholic Church concerning Indian education has changed. Where formerly it believed the children should be taken from their homes and educated in boarding schools, the present belief is that home is more important than boarding school away from home even though it means going to public school. A public school education can be supplemented with religious instruction, but there is no substitute for

⁶¹ Interview with Mother Mary Amata Dunne O. S. U., May 20, 1958.

⁶² Annual Report of the Department of the Interior - 1928 Indian Affairs (Washington: Government Printing Office, 1928), p. 52; 1929, p. 34; 1930, p. 57.

family living.⁶³ However, Malouf is inclined to believe that this changing attitude of the church may be at least partially prompted by the increased acculturation of the Indians.⁶⁴

There has been no government support for any of the mission schools at St. Ignatius since 1900.⁶⁵ However, for many years the tribe has used tribal funds to pay the tuition for several children staying at the mission boarding school. Most of the children in the boarding school are orphans or come from broken homes, or have other special reasons for not staying home and attending public schools.

The tribe formerly paid \$12 per month per child in boarding school, but the fee has gradually gone up to the present rate of \$35 per child per month. For the last three years the tribe has paid for thirty-two children a sum of \$10,080 a year.⁶⁶

Costs of Indian children attending on a day school basis, and sometimes boarding school pupils, are paid by the parents or are borne by the mission.⁶⁷

Government schools on the reservation. Article 5 of the Stevens Treaty provided for the establishment of an agricultural and industrial

⁶³ Byrne, loc. cit.

⁶⁴ Interview with Carling Malouf, Montana State University anthropologist, March 10, 1959.

⁶⁵ Annual Report of the Department of the Interior-1900 Indian Affairs (Washington: Government Printing Office, 1900), p. 268.

⁶⁶ Interview with Bob McCrea, Secretary-Treasurer of the Confederated Salish and Kootenai Tribes.

⁶⁷ Byrne, loc. cit.

school within one year of the ratification of the treaty. This provision was not carried out although the government did help support the mission schools for the last quarter of the nineteenth century. There was no government school on the reservation while Ronan was in charge of the agency so his ". . .scheme for educating and making useful citizens of the Indians was to use all the Government facilities in giving practical demonstrations in building, farming, dairying, stock raising, and various handicrafts."⁶⁷

The earliest report of a government school in actual operation on the Flathead reservation appears in the annual statistical report for 1900. This indicates that the Flathead day school was supported by the government, had one white female teacher, a capacity of thirty, an enrollment of twenty-four, an average attendance of nine, and was in session for ten months.⁶⁸ The building used for this school was the one that had been built by the Jesuits as a branch of the mission school. The government leased it from the Catholic fathers.⁶⁹

In 1901 Charles F. Werner, superintendent of the Flathead school, said in his first annual report: "The agency day school terminated and the boarding school opened on the 11th of February and closed for vacation the last day in June." Many Indian children of school age could not attend school since this school could accommodate only twenty boys and

⁶⁷ Margaret Ronan, op. cit., p. 258.

⁶⁸ Department of the Interior, op. cit., 1900 pp. 624-625.

⁶⁹ Department of the Interior, op. cit., 1904 p. 230; 1905 p. 243.

fifteen girls. To add to the school .

. . .the industrial teacher and I moved a condemned agency building to the school grounds and fitted it up for a warehouse 24 x 24 feet, one story high, with an annex 16 x 28 feet, two stories high. The upstairs of this annex can accommodate 10 more boys, while the lower story is used for employees' quarters. This enlarges the accommodations of the school to 25 boys and 20 girls; total, 45 in all.⁷⁰

Werner says of this school:

The literary work was efficient, so far as speaking English is concerned. . . .but the class room work was slow and tedious, owing to the fact that one teacher was obliged to conduct all class recitations from the kindergarten grade up to the fourth reader.

In speaking of the industrial part of this school, the girls have had splendid opportunities in the kitchen and laundry, under the management of Miss Rice, and housekeeping and sewing, under the supervision of Mrs. Werner. Owing to the limited number of employees, the large girls were taught to do excellent work in these four departments, so that all our large girls can prepare a common meal and make their own garments, besides making their personal appearance neat and agreeable.

The boys, under the care of Mr. Gibeau, fenced, cleared of rocks, and broke about 3 acres of land for a garden, which affords the children a nice variety of vegetables, such as lettuce, radishes, carrots, parsnips, onions, cabbage, and potatoes. Besides this the boys showed as much interest in planting trees and beautifying the grounds as could be expected.⁷¹

Year after year the annual reports of the school superintendent and the agent mention government promises to construct a large government boarding school on the reservation. A larger school was needed because the combined facilities of both mission and government schools could provide room for only about half of the Indian children of school age.⁷² The promises never materialized.

School attendance fluctuated greatly during the year, being lowest

⁷⁰ Department of the Interior, op. cit., 1901 p. 260.

⁷¹ Ibid.

⁷² Department of the Interior, op. cit., 1902 pp. 230-231.

when the Indians took their children along with them when they went on their fall hunt. After returning from the hunt, so many pupils would apply for admission that many would have to be turned away. In 1902, Werner noted that, "Some of the Indians were induced to leave their children at school before going on the hunt, and we sincerely hope that more of them may be induced to do likewise."⁷³

Learning the English language was a problem here too, and although Werner reported, "By the end of the year, without exception, every pupil could speak English enough so that no Indian was heard spoken on the playground or elsewhere;"⁷⁴ there was another side to the picture. Mrs. Heidelman, whose husband was the agency doctor for many years, came to the Flathead reservation in 1901 and lived at the agency for thirteen years. She recalls that some children hardly dared speak at all because they knew little English and were afraid to say anything in Indian for fear of being punished.⁷⁵ Louis Cullooyah recalls that he and Jerome Vanderburg once ran away from the school when they were punished for speaking Indian.⁷⁶

On the brighter side Mrs. Mary M. Hewankorn remembers that when she attended the agency school the good girls were occasionally given the opportunity of going to Missoula with their teacher, Mrs. White.⁷⁷

There were times when the school staff remained virtually unchanged for years at a time, as it did from 1901 to 1903 inclusive; and other times

⁷³Department of the Interior, op. cit., 1902, pp. 230-231.

⁷⁴Ibid., p. 231.

⁷⁵Interview with Mrs. J. H. Heidelman, Ronan, Montana, August 23, 1958.

⁷⁶Interview with Louis Cullooyah, May 18, 1958.

⁷⁷Mary Hewankorn, loc. cit.

when changes were disruptively frequent as in 1904 when William A. Root reported:

I assumed charge of the school April 9, being the third superintendent in charge during the year. . . . Four different persons filled the position of matron and seamstress during the year.⁷⁸

The work progressed in spite of these changes and in the spring "The happy crowd of friends and relatives of the pupils, numbering over 200, who attended our closing exercises in June bears evidence of the good feeling toward the school."⁷⁹

"The 'course of study' was followed as closely as possible,"⁸⁰ but it is probable that limited facilities prevented full utilization of many of the recommendations made in the Course of Study for Indian Schools of the United States.⁸¹ "Regular evening talks by the employees and Doctor Heidelbergman, the agency physician, were instructive and beneficial."⁸²

On entering the school each child was examined by the agency physician and a record of the condition of each was kept. Only healthy pupils were enrolled. There was very little sickness in the school during the year.⁸³

By 1906 the old inadequate and inconvenient school buildings at the agency had deteriorated to a point where they could "not be 'pointed to with pride.'" However, the school situation was improved when on August 1, 1906 two new government day schools were completed—one at Ronan and one near Polson. This same year a large number of the older pupils were

⁷⁸ Department of the Interior, op. cit., 1904 p. 230. ⁷⁹ Ibid.

⁸⁰ Department of the Interior, op. cit., 1905 p. 243.

⁸¹ Course of Study for the Indian Schools of the United States (Washington: Government Printing Office, 1901), 276 pp.

⁸² Department of the Interior, op. cit. 1905 p. 243.

⁸³ Ibid.

transferred to nonreservation schools, and the agency school was filled with younger pupils, 26 of whom had never been in any school before.⁸⁴

In 1906 surveyors were at work on the reservation making preparations for the allotment of land to individual Indians, and the opening of the reservation to white settlement.⁸⁵ By this time most of the Indians were settled in permanent homes and the government was revising its viewpoint on Indian education. Francis E. Lupp, Commissioner of Indian Affairs ". . . entered office with a purpose, . . . to enlarge the system of day-school instruction as opposed to the increase of boarding schools, and among boarding schools the preference of those on the reservation to those at a distance." He believed that children returning home from school each day would have a beneficial influence on the older Indians, and he objected to boarding schools where ". . . the pupil grows up amid surroundings which he will never see duplicated in his own home. . . . His ideas of the relations of things are distorted."⁸⁶

In 1907 the agency boarding school had an average daily attendance of 45, plus a day school attendance of 18 pupils. In 1908 it served its last term as a boarding school. From 1909 until discontinued in 1914 it was operated as a day school.

The government day schools at Ronan and Polson were in session ten months during the fiscal year of 1908. Each school had a capacity of thirty. Ronan had an enrollment of thirty-two and Polson an enrollment

⁸⁴ Department of the Interior, op. cit., 1906 pp. 256-57.

⁸⁵ Ibid., pp. 75, 257.

⁸⁶ Department of the Interior, op. cit., 1907 pp. 17-18.

of twenty-three, but average daily attendance was only about half of the number of enrolled pupils. The following year a new government day school was opened at Camas with a capacity of eighteen, enrollment of twelve, and average daily attendance of ten.⁸⁷

The reports show that by 1908 several Indian children were enrolled in public schools not under government contract at Arlee and Dixon. In 1909 there were three white children enrolled in the government day school at Camas, and nine white children were enrolled in the day school at Polson.⁸⁸ Thus began the integration which led to the discontinuance of the government day schools, and the acceptance of Indian pupils in the public schools on the reservation. The influx of homesteaders in 1910 resulted in an increase in public schools. The government day schools in Camas, Polson, and Ronan were discontinued in 1911 and the Flathead day school in 1914.

Robert G. Valentine, Commissioner of Indian Affairs, encouraged this trend. In his 1909 report he says: "The association of white and Indian children in school is a step of vital importance in working out the industrial and social salvation of the Indian."⁸⁹ He recommended that schoolroom methods and equipment be of the highest order, and that all Indian schools have a standard of attainment equal to the best schools of the state, even though it might be necessary to rearrange the course of study to do so. The purpose of this was to prepare Indian pupils so they could readily transfer to white schools.⁹⁰ The following year the

⁸⁷ Department of the Interior, op. cit., 1907, 1908, 1909.

⁸⁸ Department of the Interior, op. cit., 1909 p. 18.

⁸⁹ Ibid. ⁹⁰ Ibid., p. 27.

Indian schools adopted state and local courses of study.⁹¹

Government nonreservation Indian boarding schools. It is not the purpose of this study to relate the history of the Government nonreservation Indian boarding schools, but it should be noted that they did play an important part in the education of many of the Indian children from the Flathead reservation.

In 1904 Superintendent Root of the Flathead reservation boarding school complained that "There were too many large boys for the limited amount of industrial work" in his school.⁹² By 1906 this problem was apparently remedied by transferring many of the older children to non-reservation boarding schools.⁹³ Places such as Carlisle, Chemawa, Haskell, and other large Indian schools had much more to offer in trade and industrial work than the small schools on the reservation.

In 1911 there were 45 pupils from the Flathead reservation attending these nonreservation schools. In 1912 there were 49, and in 1913 the number jumped to 93. From then on there were close to or over a hundred pupils attending the nonreservation schools nearly every year until 1933. There was a sharp drop from 103 in 1933 to 36 in 1934, and the number has remained below 50 for nearly every year since then.⁹⁴ Tables VI to XIV and XVIII (Appendix A) show government boarding school enrollment figures.

The greatest increase in nonreservation school attendance came at about the time when government schools on the reservation were being

⁹¹Department of the Interior, op. cit., 1910 p. 15.

⁹²Ibid. 1904 p. 230 ⁹³Ibid. 1906 p. 257.

⁹⁴Annual reports for the years from 1911 to 1958.

discontinued, and before public school attendance became the fully accepted practice. The small attendance in recent years has been due to the fact that Indian children are now expected to attend the public schools, except in special circumstances.

Some of the children who went to these schools years ago were sent there because their attendance in the public schools was unnecessarily irregular. Edith Daniels recalls that when she was teaching a small rural school in Valley creek she had an Indian pupil who was a fairly good student when he came to school, but that he was sometimes absent for days or weeks at a time. She says that after informing M. A. Branson, the Indian education officer for the reservation, about the boy's extended absences, Branson arranged for the lad to attend a nonreservation boarding school.⁹⁵

Other students went to nonreservation Indian boarding schools to learn vocations and trades, and also because of the athletic, musical, and other extracurricular activities. Sometimes the parents objected to having their children leave the reservation to attend these schools.

Mrs. Mary M. Hewankorn spent two years at the government boarding school at the agency, then attended the Mission school until she was about fourteen. The following fall she wanted to go to Chemawa, but her mother's opposition to her going away was so strong that she did not go.⁹⁶

Nick Lassaw was one of the Indian boys who was launched on an athletic career. He was eleven years old when he first started school at the St. Ignatius mission. Two years later he was sent to Carlisle,

⁹⁵ Interview with Edith Daniels, Dixon postmaster, May 28, 1958.

⁹⁶ Mary Hewankorn, loc. cit.

which he attended until it was closed during World War I. He spent his senior year at Haskell and played football there. Then he started studying religion at Columbia University, but when he found he was not eligible for the football team he quit at the end of the first semester and joined a professional football team. The large Indian schools were rated scholastically only as grade and high schools, but in interscholastic athletics they were rated at the university level. Thus, though Nick was actually a university freshman, his previous athletic record at Carlisle and Haskell added up to as much as the limit permitted for college competition. Nick played professional football for twelve full years.⁹⁷

To be eligible for boarding school now the regulations state:

Applicants must fall under one of the following headings:

1. Children who are neglected or rejected at home for whom no suitable local plan can be made.
2. Those belonging to large families with no suitable home and who should be kept together as a family.
3. Those whose behavior problems are too difficult to be solved by their families or through community means already in existence; those youths can frequently benefit from the controlled environment of the boarding school.
4. Those whose health and proper care are jeopardized by illness of other members of the household.⁹⁸

⁹⁷ Interview with Nick Lassaw, May 18, 1958.

⁹⁸ Reuben Fuhrer, "Boarding School Eligibility Discussed," Char-Koosta, Vol. I, No. 1, November, 1956.

CHAPTER IV

PUBLIC SCHOOLS

Opening the reservation to settlement. Only a limited number of white people, such as traders, missionaries, and government personnel, lived on the reservation prior to the construction of the Northern Pacific railroad across the reservation in 1883. However, there was often inter-marriage between the two races, and by 1906 only 42 per cent of the Indians on the reservation were full bloods while 58 per cent were mixed bloods; 64 per cent of the Indians who died in 1906 were full bloods, while only 36 per cent of the children born that year were full bloods.¹ The first few public schools established on the reservation were probably mainly for the children of merchants, traders, and railroad employees.

A 1909 Department of the Interior report on the Flathead reservation of Montana states that:

The allotting work on this reservation was completed during the fiscal year 1908. Allotments of 80 acres of agricultural or 160 acres of grazing land have been made to some 2,390 Indians. The appraisement of the surplus land under the provisions of the act of April 23, 1904 (33 Stat. L., 302), was completed by commission appointed for this purpose on November 7, 1908. Delay in opening the surplus land has been due, in part, to the location of the final boundary lines of the National Bison Range authorized by the acts of May 23, 1908 . . . and March 4, 1909. . . . On June 10, 1909, the President approved a schedule reserving 18,521.35 acres for the National Bison Range in accordance with the provisions of the acts mentioned. The President's proclamation of May 22, 1909,

¹Annual Reports of the Department of the Interior-Indian Affairs-1906 (Washington: Government Printing Office, 1906), p. 256.

opened the surplus lands on this reservation to settlement.²

These lands became subject to homestead entry in 1910 and hundreds of white settlers immediately settled on the reservation.³ Many of these families had school age children, so several new public schools were soon opened on the reservation.

Establishment of public schools. Records pertaining to the establishment of the first public schools within the boundaries of the Flathead reservation are incomplete, but two large old volumes called County Superintendent "Record" contain many interesting handwritten reports and commentaries made by the Missoula county superintendents of schools for the years from about 1889 to 1920. These entries give some information as to the location and conditions of some of the early schools. At the time the first entries were made the entire reservation was within the boundaries of Missoula county.

September 4, 1897 a new school district was created at Arlee, to be known as School District 28. The dates of the county superintendent's visits and the teachers in the school at the time of the visits at the Arlee school for several years are as follows:

Date of Superintendent's visit	Teachers at Arlee
January 17, 1898	Belle Sibbey
January 30, 1899	Bertha Cushing
May 25, 1899	Josie E. Clawson
March 29, 1900	Elizabeth Davidson

²Report of the Department of the Interior, 1909, Administrative Reports, Volume 2 (Washington: Government Printing Office, 1909), p. 42.

³William Ketcham, Conditions on the Flathead and Fort Peck Indian Reservations, U. S. Board of Indian Commissioners (Washington: Government Printing Office, 1915), p. 19.

November 25, 1901	Nellie C. Mattson
April 22, 1904	Miss Mendenhall
September 17, 1904	Sadie Harris
September 28, 1906	Ona Sloane
June 1, 1909	Mr. W. H. Ferguson
October 19, 1909	Mr. W. H. Ferguson ⁴

Apparently children of part Indian blood started attending the school at Arlee soon after it was established, for the school board minutes for November 11, 1897 contain the entry:

. . . , it was decided to write Miss Hord Co. Supt. . . . to ascertain whether it would be necessary to charge tuition for Johnnie McMann Georgie Marlow and Fred Jones whose fathers are understood to be taxpayers but who are living under the guardianship of people on reservation.⁵

On June 6, 1902 the clerk of the Arlee school board:

Sent bill to		
Octave Couture		
2 children @ 1.00 mo	7 mos each	14.00
Ellen Jones		
3 wks Tuition for Peter Paliu		.75
W. J. McClure		
9 wks Tuition		2.25 ⁶

At the present time it is difficult to determine just how many of these pupils were actually Indian, but undoubtedly at least some of them were at least part Indian.

In 1898 school district 28 was enlarged "by increasing its boundaries west to where the N. P. leaves the reservation."⁷ This westward expansion brought into the district the locality called Jocko on

⁴County Superintendent "Record," pp. 156, 174, 183, 194, 224, 277, 281, 27, 86, 92.

⁵School Board Minutes for School District 28 for from September 14, 1897 to March 27, 1909.

⁶Ibid.

⁷Ibid., April 2, 1898.

maps for 1889 and 1900.⁸ Jocko was later renamed Dixon.

The school census for December 11, 1901 lists 36 children in Arlee school district 28. On April 4, 1903 the superintendent "Visited school at Arlee and made arrangement to organize a school at Jocko." On April 21, 1904 the superintendent "Visited school at Jocko. Only six children in school but those very much interested in their work."⁹

October 11, 1905 Superintendent Retta Barnes "Visited the school at Arlee. School well equipped. Teacher and pupils interested and all doing good work." The same day she "Visited school at Dixon. School house being improved. Teacher doing good work."¹⁰

Notations in the Arlee school board records indicate that early public school housing in Arlee was on a makeshift basis. On September 28, 1898 J. E. Slowen, clerk, noted that the school board had "decided to let the Matter of buying school house rest until School Money apportioned, in the meantime using Mr. Dow's restaurant room for School room." September 10, 1899 the sum of \$25.00 was paid for "School house rent for full term 9. mos." On September 6, year uncertain but possibly 1902, Clerk B. H. Dennison noted: "Moved and seconded and adopted that school house be changed to White House of Hulls rent free."¹¹

By 1908 Arlee was badly in need of a new school house. The building being used was merely a little shed. However, after Pearl

⁸ Montana, Idaho and Wyoming for 1889 (Wm. M. Bradley & Bro., 1889); Great Northern Railway Co., Great Northern Railway and Property Lines (Chicago: Poole Bros., 1900).

⁹ County Superintendent "Record," p. 226.

¹⁰ Ibid., pp. 9-10.

¹¹ School Board Minutes, loc. cit.

Marshall, Superintendent of Missoula county public schools, visited there October 19, 1909 she recorded "conditions favorable for a successful year. New school house just completed, children interested and teacher excellent."¹² The school building completed in 1909 is now being used as a teacherage.¹³

July 25, 1910 Pearl Marshall granted a petition to enlarge school district No. 28 to include all of the Flathead Indian reservation contained within the county of Missoula.¹⁴ Numerous problems were encountered in establishing the schools needed in the district.

In 1910 the first public school at St. Ignatius was established to provide school accommodations for the children of the white settlers.

A tent was employed during the first year, due to lack of funds for proper housing. The following year a small building was erected and from that time on the school system of St. Ignatius has grown and enlarged to accommodate the many children of settlers.¹⁵

At Ronan, in 1910, a "meeting of the school committee reported progress of the work performed in securing a good school for the year. It was estimated that at least 125 pupils would be in attendance."¹⁶

On September 18, 1910 school registers were mailed to St. Ignatius and Ravalli schools. Superintendent Marshall visited the Ravalli school December 2, 1910. Miss Jessie Macaulay was the teacher. On another visit

¹²County Superintendent "Record," p. 92.

¹³Interview with Louis DeMers, Arlee merchant, December 16, 1958.

¹⁴County Superintendent "Record," pp. 102-03.

¹⁵News item in The Ronan Pioneer, April 21, 1938.

¹⁶Ibid.

January 4, 1911 Marshall noted that "A new school house has just been completed and general school work and instruction excellent."¹⁷

January 5, 1911 Superintendent Marshall "Visited St. Ignatius school. New two room building finished and another teacher, Miss Helen McCrackin, employed to assist Miss Frances Tobin. Conditions good under the circumstances, as the work has been too much for one teacher." On the same day she visited the Ronan school where James D. Cowgill was principal and Miss Barbara Kane primary teacher.¹⁸

July 8, 1911 the Arlee school board ". . . met in St. Ignatius for the purpose of establishing more schools on the Flathead lands."¹⁹

In November, 1911, the county superintendent visited several schools on the reservation and commented:

Ronan, E. E. Healey, teacher. Attendance good. Punctuality poor. Instruction fair. Barbara Kaine, teacher. Attendance large, punctuality fair, instruction good. Hilda Smith, teacher. Conditions fair. Bessie Dickerson, teacher. Conditions fair. Organization and classification of work in Ronan poor.

Visited the Elliot school. Mr. W. D. Harris, teacher. Progress of pupils good, teacher earnest and conscientious.

Visited the Glacier View school. Mr. James D. Cowgill, teacher. Conditions very satisfactory.

Visited Fairview school. Miss Molly B. Scruggs, teacher who is laboring under difficulties as her school is without furniture, however, the furniture will be placed this week.

Visited Hillside school. Miss Agnes Sunstrud, teacher. School closed for repairs.

¹⁷County Superintendent "Record," pp. 126, 129.

¹⁸Ibid., p. 129.

¹⁹Ibid., p. 145.

Visited Grandview school. Mr. Henry Robedeau teacher. I consider Mr. Robideau's school one of the most progressive on the Flathead lands.

The citizens of Arlee School District have done more than their share in building and equipping school houses for the pupils of the Arlee School District. The spirit is splendid and should be highly commended.²⁰

In May, 1913, County Superintendent Edna Owsley Reinhard visited the Arlee, Ravalli, St. Ignatius, Ronan, Post Creek, Grand View, Mud Creek, Glacier View, and Hillside schools on the reservation and concluded that: "In all the schools the buildings while in many cases primitive, were in excellent condition and the school work was of a high standard of excellence."²¹

Integration of Indian and white in public schools. The first definite record of Indian children attending public schools on the Flathead reservation is found in the Administrative Reports of the Department of the Interior for 1908. Their record of Indians in public schools not under government contract during the year ended June 30, 1908 is as follows:

School district	County	Months in session	Enrollment	Average attendance
Dixon No. 9	Sanders	9	4	8
Arlee	Missoula	9	8	8 ²²
and in 1909:				
Arlee	Missoula	9	8	4 ²³

²⁰Ibid., pp. 150-151.

²¹Ibid., p. 198.

²²Department of the Interior, op. cit., 1908, p. 47.

²³Ibid., 1909, p. 85.

However, it is very probable that Indian or part-Indian children were attending public school at an earlier date.

In 1910 Commissioner of Indian Affairs Robert G. Valentine wrote that:

The association of Indian children and white children in the public schools, wherever practicable, will be a definite means of promoting the assimilation of the Indians into American life. The office is willing to pay a per capita tuition equal to the amount appropriated by the state or county per pupil for all Indian pupils enrolled in the public schools whose parents are not taxpayers. . . . It is found that the association of the two races in the same schools is overcoming in a great degree the local prejudice of the whites against the Indian.²⁴

There is no record of how many Indian students on the Flathead reservation attended public schools in 1910, but there was an enrollment of 123 and an average attendance of 64 Indians in the public schools of Montana that year.²⁵ It is probable that a large number of these were on the Flathead reservation, for the following year there were 25 noncontract Indian students in the public schools on the Flathead reservation. In 1912 there were 33 contract or tuition students and 102 noncontract students.

In 1912 Commissioner Valentine wrote:

Probably the most noticeable example of what is believed to be the "final step" in the education of the Indian youth of the country has been the enrollment of Indian children in the public schools of Washington and Montana, where more than 300 Indian children were enrolled in public schools in and adjacent to the Yakima and Flathead Reservations. It has been but a few years since these reservations were thrown open to settlement by white people and already more than 20 good public schools have been built in the Yakima

²⁴Ibid., 1910, p. 15.

²⁵Ibid., p. 58.

country and more than 30 in the Flathead country. Indian children have been enrolled in all grades below the eighth and have been cordially received and well treated.²⁶

In 1914 Commissioner Cato Sells stated that Indian parents showed a marked preference to public school education because it permitted their children to live at home.²⁷

The influx of noncontract Indian students into the public schools increased the financial burden on taxpayers, for most of the Indians were not required to pay taxes. Apparently there was not always full cooperation between the Indian agency and the county superintendent, for Pearl Marshall wrote in the record for October 16, 1911:

Requested Maj. Morgan to submit a list of the Indian children attending school in the Arlee district but no definite answer received from him.²⁸

In September 1912 she went to Helena to consult with W. E. Harmon, State Superintendent of Public Instruction in regard to the school census report for the year 1912. A letter of opinion from Mr. Harmon was sent to the "county authorities" but they took no action. The superintendent contended that Indians who were "not properly citizens" were included in the school census report. School funds were appropriated on the basis of the report. August 9, 1913 Superintendent Reinhard "wrote to Att. Gen. Kelly to find out if possible the children to be counted on the census report for Dist. 28."²⁹ On August 12, 1913 notice was received from Fred Morgan, Jocko Indian Agent, that all Indian children, breeds

²⁶Ibid., 1912, p. 37.

²⁷Ibid., 1914, p. 7.

²⁸County Superintendent "Record," p. 148.

²⁹Ibid., pp. 174-176, 205.

included, were to be included in all reports to him from the public schools. August 21, 1913 Superintendent Reinhard "wrote to Mr. H. A. Davee for an opinion in regard to the children who should be included upon the census report of Arlee Dist. 28."³⁰

Indian students have been accepted without question in the classrooms, but the wrangle over finances still goes on. Laws, such as the Johnson O'Malley Act and Public Laws 874 and 815, have been enacted to help compensate the public schools, and the financial aid has been considerable, but insufficient to satisfy some school administrators.

In January of 1913 S. R. Logan became Superintendent of school district 28. Logan encouraged Indian participation in school affairs. He says that Indian parents came to school events and enjoyed having their children participate in the program. Especially popular were exhibits and contests held in the spring of the year. There were many prizes and, though the whites starred academically, the Indians excelled in the athletic contests.³¹

May 23, 1913 the county superintendent:

Attended the "First Annual Festival" and "School Exhibit" of the Arlee School District, held at St. Ignatius. An exhibition of the school work done by the pupils was shown. A junior and senior spelling contest was held and prizes given to the winners. . . . Representatives from all parts of the Reservation were present and the meeting was a splendid one from all view points."³²

Hugh Scott, a member of the Board of Indian Commissioners,

³⁰Ibid., pp. 205, 207.

³¹Interview with S. R. Logan, retired educator, Moiese, Montana, June, 1958.

³²County Superintendent "Record," p. 199.

reporting on conditions on the Flathead reservation in 1920, said concerning public schools: "The Indian children are well received in these schools."³³ In 1926 Commissioner Knox reported:

The school situation on the reservation is very good, and is worthy of imitation elsewhere, where conditions permit. There are no Government schools at all, but everywhere the Indian children are sent to the public schools. I found very little prejudice among the whites against Indian children attending their schools, and a very large percentage of the children of school age are in school. . . . Tuition in the public schools for children whose parents are Government wards is paid by the department. However, this cost is considerably less than would be the case if the department had to maintain strictly Indian schools.³⁴

Some evidence of the completeness of Indian acceptance in the public schools is indicated by the fact that, though there are very few Indian boys in the high school there, in the last four years the Ronan school has sent three Indian boys to Boy's State.³⁵ In the fall of 1958 all four of the St. Ignatius grade school cheer leaders were members of the tribe.³⁶ Apparently the people in these schools select their leaders and representatives for their personal qualifications, not because, or in spite of, their race or national ancestry.

Enrollment and attendance. Indian children started attending the public schools on the reservation at least two, and probably more, years

³³ Fifty-Second Annual Report of the Board of Indian Commissioners to the Secretary of the Interior-1921 (Washington: Government Printing Office, 1921), p. 63.

³⁴ Department of the Interior, op. cit., 1926 p. 27.

³⁵ Interview with P. C. Crump, superintendent of the Ronan, Pablo and Round Butte schools, June 18, 1958.

³⁶ Char-Koosta, Vol. 2, No. 12, November 1958.

before the reservation was opened to homesteaders.³⁷ Many new public schools were established soon after the reservation was opened to settlement. Indian parents saw the advantage of having their children attend public school near home in preference to going away to boarding school,³⁸ so many of them sent their children to these schools, even before financial arrangements had been agreed upon between the Indian Department and the public school administrators.

Public school records, especially for the earliest schools, are incomplete. When Polson high school burned several years ago, old records were burned too.³⁹ About 30 years ago nearly all schoolboard records for district 28 were destroyed by fire.⁴⁰ Some rural school registers have been lost or destroyed. In November 1914 Missoula county Superintendent Edna Reinhard visited schools on the Flathead reservation and complained that "teachers' registers were not kept up to date."⁴¹

Some of the annual reports with statistics of Indian schools on the Flathead reservation list only those for students between six and eighteen years of age; some give the statistics for all ages in one group; others include but differentiate between the 6 to 18 age group and those under 6 and over 18; still others do not specify what age groups

³⁷Department of the Interior, op. cit., 1908 p. 47.

³⁸Department of the Interior, op. cit., 1914 p. 7.

³⁹Interview with Frances Bartlett, deputy county superintendent of schools, Lake county, at Polson, June 18, 1958.

⁴⁰Interview with Earl Summers, clerk of school district 28, at Ronan school, June 18, 1958.

⁴¹County Superintendent "Record," p. 261.

are included. Public school attendance of Indian students is sometimes given for only the public schools on the reservation; other times for schools both on and off the reservation, and in some instances the reports do not specify whether the figures are only for schools on the reservation, or for all public schools.⁴² In spite of possible minor discrepancies, a review of the number of Indian children in public schools, as shown in the accompanying tables, (Appendix A), indicates a growing trend toward public school education for Indian children on the Flathead reservation. By the 1920's most people took it for granted that practically all Indian children would attend public school.

When Indian children first started going to public school their attendance record was poor. Parents who had little or no school experience themselves often did not see any necessity for sending their children every day.⁴³

Much of the credit for improving the attendance record of Indian children is due to the persistent efforts of M. A. Branson, who was the Indian Education Field Agent on the reservation from 1923 to 1955. When Indian children were not in school, he would go directly to the home to ascertain the reason for their absence. If the children needed school clothing, he would see that it was provided, sometimes even taking the children to the stores to have them fitted for shoes and other garments. The agency had a fund provided for such emergencies. Branson attempted to keep the Indian children in school from the time they reached the state

⁴²Annual reports for years 1911 to 1958.

⁴³Interview with Orin P. Kendall in county superintendent's office, Thompson Falls, Sanders county, Montana.

PERMANENT SCHOOL CENSUS CARD

[illegible]

Annual enrollment and attendance reports are compiled from information recorded on active permanent school census cards.

PERMANENT SCHOOL CENSUS CARD

FIGURE 4

compulsory school age of eight until they had either graduated from the eighth grade or reached sixteen, as required by state law. Branson says that he found the second generation he worked with much easier to keep in school than the first.⁴⁴

In recent years the attendance record of Indian children in the public schools of district 28 has been just as good as that of the white children.⁴⁵ The only attendance problem of much consequence in recent years has been among the Kootenai in the Elmo vicinity. Some of the parents there are seasonally employed in migratory work and take their children with them when they pick huckleberries, fruit or potatoes. They also take time out to attend pow-wows and other celebrations. The school may open with about eight pupils in the fall and reach a peak of about 25 by Christmas time.⁴⁶ School authorities hope that this situation will soon improve.

Scholastic achievement. Until recent years educational emphasis has been on the alternative of finishing the eighth grade or staying in school until the age of sixteen. Most of the Indian students do finish their grade school work by that age or sooner.

Bessie Young Marble made a study of the comparative intelligence and achievement of Indian and white children in the schools of district 28

⁴⁴ Interviews with M. A. Branson, former Indian education field agent, and Walter Morigeau and Mary Hewankorn, members of the tribe.

⁴⁵ Crump, loc. cit.

⁴⁶ Interviews with Muriel Hamman, county superintendent of schools, Lake county, Polson, June 18, 1958; Bartlett, loc. cit.

of Lake county for the year 1935-36. She concludes that Indian and white students do comparable work in each grade, but that Indian students tend to be about a year older per grade.⁴⁷ As far as the writer can determine no recent studies have been made to show whether this differentiation still applies. Her conclusion does not necessarily warrant the assumption that Indians are less intelligent than whites, because some of the Indian children might have started school at an older age, may have been absent more, and environmental influences in their homes may have discouraged academic study.⁴⁸ Also, psychologist Paul A. Witty reminds us that ". . . individual differences among the members of a given race are always much larger than the so called 'race differences'."⁴⁹

In the last few years Indian students have been encouraged to attend and graduate from high school and then go on with either vocational or academic work beyond the high school.

About three years ago, while Reuben Fuhrer, successor to Branson as education field agent, was on the Flathead reservation he made a study of Indian students who had taken post high school work. In his survey of high school and college students information was taken from permanent school record cards. The survey was completed for those born in 1905 to

⁴⁷Bessie Young Marble, "The Intelligence and Achievement of White and Salish Indian Children" (unpublished Master's thesis, Montana State University, Missoula, 1937), p. 57.

⁴⁸Coombs, Kron, Collister, and Anderson, The Indian Child Goes to School, United States Department of the Interior, Bureau of Indian Affairs, 1958 (Lawrence, Kansas: Haskell Press, 1958), p. 106.

⁴⁹Paul A. Witty and Harvey C. Lehman, "Racial Differences: The Dogma of Superiority," The Journal of Social Psychology, 1:3, August, 1930, p. 405.

those born in 1935. By 1955 this group had 523 high school graduates, 21 college graduates, and there were 88 who had attended college but not graduated.⁵⁰

Mr. Fuhrer says that:

. . . it is impossible to obtain this information on all the members of the Flathead Tribes. At the present time only one half of the tribal members reside on the reservation. Those Indian families who have made their homes in any of the 48 states may have children who are attending colleges. This information is seldom known on the reservation.

Within the past few years, the number of students attending college has increased considerably. This is due in part to the exemption of certain fees for students attending the various branches of the University of Montana and also the educational loan available from the Confederated Salish and Kootenai Tribes.

During the past 18 months the Bureau of Indian Affairs has been providing financial assistance through Public Law 959, 84th Congress for Adult Vocational Training. I have been assigned the responsibility for this program on the Blackfeet and Flathead Reservations. Many of the Indians between 18 and 35 years of age have taken advantage of this program.⁵¹

One outstanding student not included in the survey made by Fuhrer was born a year earlier than the period covered by the study. D'Arcy McNickle was born on the Flathead reservation and lived there until 21 years of age. He graduated from the University of Montana in 1925. Then he sold his allotment and went to school at Oxford in England. Later he studied at Columbia University, New York, while working there. Still later he did some work at Grenoble University in France.⁵² Among other

⁵⁰ A copy of the survey prepared by Reuben Fuhrer was loaned to the writer by the tribal office.

⁵¹ Letter from Reuben Fuhrer, dated November 28, 1958.

⁵² Federal Supervision over Certain Tribes of Indians (Washington: Government Printing Office, 1954), p. 906.

accomplishments, McNickle is an outstanding writer on Indian problems.

Another tribal enrollee not mentioned in the study is Reverend Richard Clifford. His educational achievements were unknown at the agency until his father returned to the reservation for a visit in 1957. "The young man graduated from grade and high school at Anaconda and from Carrol College in Helena. He completed his studies at Maryknoll Seminary, New York." He was ordained a Catholic priest June 13, 1953 in New York, and is now a missionary at Puno, Peru.⁵³

The Char-Koosta is a small monthly periodical first published by the Confederated Salish and Kootenai Tribes in November, 1956. The paper is edited by Walter W. McDonald, tribal council chairman, and distributed to tribal members. This publication has been generous in the amount of space devoted to encouraging young people to continue their education, and in reporting the activities and achievements of students taking post high school work.

Some idea of the diversity of interests of the Indian students may be gained from the following report on the Indian loan program:

We now have 23 loans from students who are going or have already completed their course of study. We have nine applications pending. . . .

The fields of study chosen by the applicants are as follows: 12 have chosen Teaching and 5 of these are also planning to be Athletic Coaches or Physical Education Instructors, 3 plan to be Registered Nurses, 3 have interest in Stenographic work, and we have applications for one each of the following: Dietician, Chemistry, Electrician, Body and Fender, Civil Engineer, Child Leader and Development, Practical Nursing, Social Worker, Business Commercial, I.B.M.

⁵³Char-Koosta, Vol. 1, No. 7, May 1957; Vol. 1, No. 9, July, 1957.

CHAR-KOOSTA

PUBLISHED BY CONFEDERATED SALISH AND KOOTENAI TRIBES, FLATHEAD AGENCY, MONT.
Application for Second Class Permit Made at the Post Office in Ronan, Montana

Vol. 1—No. 7

May, 1957

YOUR RESERVATION

General Information on Tribe

Released by Council

The Flathead Nation is composed of three Indian Tribes, the Pend d'Orielle, the Flathead and the Kootenai. After the adoption of the Indian reorganization Act of 1934 the Flathead Nation became known as the Confederated Salish & Kootenai Tribes. They operate and manage their affairs under this title.

Within the exterior boundaries of the reservation there are 1,234,969 acres of land. This land originally belonged to the Indians and was to be for his exclusive use and benefit. The Flatheads were a peaceful people, passive in their resistance to the encroachment of the whites upon their land and their ways of life. As a result the Flathead reservation was, by Congressional action, open to whites for settlement and today the whites occupy and own some of the most valuable property on the reservation. Intermarriage and close and continual association with the whites has been advantageous in one respect; that the Flathead Tribe is recognized as one of the most advanced Indian Tribes in the United States.

The total number of Flatheads enrolled as recognized members of the Tribe is 4,410. Of these, approximately 2500 live on the reservation and the remainder, who still retain their Tribal rights, are scattered throughout the United States and its territories. The majority of the Indians belonging to the Flathead Tribe are mixed bloods. There are approximately 300 fullbloods belonging to the Tribes. The remaining members are 1/2 Indian or less. Early contact with the whites and a racial intermixture has produced a new population group of mixed bloods who today are the Tribal dominating element.

OCCUPATIONS — Stock raising and farming are the ways in which the majority of Flathead Indians make a living on the reservation today. Those who do not farm or raise stock make their living by working in the sawmills and logging camps that are located on or near the reservation. Many are construction workers, leaving their families on the reservation while they follow construction work off the reservation. Others are employed by the Government, working with the Flathead Indian Irrigation Service and the Flathead Indian Agency. A few Indian girls are employed as nurse's aids in the local hospitals. Some Indians manage their own business such as sawmills, real estate, service stations and ready-mix concrete and gravel supply. The Flathead Tribe employs a Tribal Secretary, a stenographer, a Tribal clerk, two land clerks, telephone op-

erator, two Indian police, a jailer and one field man. Salaries of the manager of the Hot Springs Bath House and its employees are paid from Tribal Funds. During the summer months the Tribes pay the salaries of fire fighting crews and one forestry clerk. In the Christmas tree cutting season the Tribes employ three temporary police. Many of the Indians add to their income by cutting and marketing Christmas trees.

TRIBAL INCOME: Sources of Tribal income are the marketing of timber, rental from Kerr Dam, grazing leases, gravel sales, land assignment and rental leases and income from Christmas tree cutting. The Flathead Tribe owns and operates the Medicinal Hot Springs Bath, known as the Hot Springs Enterprise, which is located in Hot Springs, Montana. They also, own a resort lodge on the east shore of Flathead Lake. Blue Bay Lodge, as this resort is known, is the recreation center for many tourists as well as many local residents. The two Tribal enterprises add to the income of the Tribe and both are easily accessible.

HOUSING: Most of the Flathead Indians who live in or near the local towns live in modern frame houses. Some of the homes in the rural areas are modern and some are not. As in all communities off the reservation there are some Indian families who do not have adequate housing. The houses are not large enough to accommodate the families and they are poorly constructed.

DRESS: There is no difference in the manner of dress between the Indian and their white neighbors. A few of the older Indians wear moccasins and head dress during the summer months. During the ten day annual fourth of July celebration many of the Indians dress in their ancestral dress while participating in the ceremonial dances. These costumes are made from buckskin and decorated with beads and porcupine quills, in various native designs. The head-dress is made from a buckskin head-band or cap decorated with colored eagle feathers. All wear moccasins made from buckskin.

TRIBAL GOVERNING BODY: The Flathead Tribal Council is the governing and administrative body of the Confederated Salish & Kootenai Tribes. The Tribal Council functions according to the by-laws set forth in the Constitution. They are governed by a Tribal Constitution and charter. The constitution gives them the powers to regulate the use and disposition of Tribal property, wildlife and natural resources of the Tribe; cultivate arts and crafts and culture; to protect the health, security and general welfare of the Tribes; to regu-

Council Salutes Forrest R. Stone

Mr. Forrest R. Stone, Superintendent of the Flathead Indian Agency has retired from the government service, after forty years of service.

In the few years that Mr. Stone has been on the Flathead he has conscientiously worked to improve the living conditions and general welfare of the Indian people. Of all the Superintendents to come to the Flathead, Mr. Stone was considered by many to have accomplished more for the Indian than any of the others. His job was a difficult job. No one man can satisfy 4,300 Indian people; a number of employees, many non-Indian land renters and still abide by Bureaucratic policy without being exposed to some criticism. Mr. Stone should be commended for the tremendous job that he has done during his stay on the Flathead. He has a thorough knowledge of what the Indians must face in the future and has attempted to lay the groundwork for a better life for them. If the truth were known he would exchange a life of retirement for a few more years of work for the betterment of the Indian people.

We regret that he must leave the Flathead. However, he leaves with our respect and good will. We of the Tribal Council wish him many happy years of well earned retirement and leave him with a parting salutation of, "A job well done!"

Members of the
Flathead Tribal Council

late law and order and to administer the expenditure of Tribal funds. The Tribal Council consists of ten members who are elected by the Indians residing on the Flathead Indian reservation. The majority of the councilmen have at least a high school education. Most of them are successful ranchers or manage their own business.

GENERAL ACTIVITIES: Many of the Indians are active in community affairs, such as belonging to the local saddle clubs, wildlife or sportsmen's clubs, moose clubs etc. Eligible Indians vote in local, state and national elections and their interest in these matters is steadily increasing.

Personnel Changes

Since the Flathead administrative organization was outlined in February, there have been several changes. Robert McCrea has been named as acting Secretary-Treasurer of the Tribal Council to serve until the next election.

Joseph T. Grenier, who was the Procurement Clerk during his last assignment at the Flathead, has been transferred to the Warm Springs Agency, at Warm Springs, Oregon, where he is in reality.

Mrs. Ruby K. Ellis has come from the Area Office to assist in administrative matters.

Miss Marie Tapia has resigned as dental assistant and was married to Mr. Ralph Stockstad on May 3. Her position has been filled by Miss Ferol Burton, daughter of Roy and Viola Moss Burton.

Application for Second Class Permit Made at the Post Office in Ronan, Montana

Editorially Speaking. . .

W. W. McDonald

Most of us have learned through history our ancestors were a friendly tribe of Indians from the days of Chief Victor and Chief Charlo. The Flatheads cooperated in order that we could reside in a territory that would be forever ours. We were moved to the Flathead country to be consolidated with the Pend O'rille and the Kootenai. Many sad activities have taken place since the opening of the Flathead Reservation in 1910, when surplus lands were offered for sale and the irrigation project introduced upon the home land of the Indians without the consent of the Indians, even against their protest.

We look back to the helpless Indians in the days when the Reservation was predominantly fullblood. Then the Reorganization Act was adopted on October 4, 1935 which gave the Tribe an organized council and a right to manage their own tribal affairs. Included in the adoption of the Constitution and By-Laws was the recognition of two chiefs — Martin Charlo of the Salish and Paul Koostata of the Kootenais. When these proud men passed on, their honor passed on. Today many of our fullbloods regard their work as helpful in the foundation of our tribal government. And we as council representatives pay them this tribute.

I wish at this time to dedicate this edition of Char-Koosta to another man who the fullblood Indians and many of the members of the Tribe knew as a man proud of his heritage and helpful to all, and a man who regarded the Treaty of 1855 as the sacred law of our Reservation. I pay special tribute to the late James Joseph Swaney. Although $\frac{1}{4}$ degree Indian blood, he was a full blood at heart. Jay, as he was known, was a descendant of Chief Charlo through his grandmother and a descendant of Chief Joseph on his grandfather's side. If we do not have a Hall of Fame here on earth for our Indian leaders we certainly do over the Great Divide, where these men will meet again. Jay was a strong advocate of our own tribal laws and stressed the importance of our treaty as the law of the land, and the importance of the reorganization act which we are under and what it was meant to achieve. This was his heritage from ancestral chiefs.

A word about our Reservation and our Treaty. Today our laws of the reservation are stepped down from our Treaty rights. At the first meeting of our Indian Chiefs and representatives of government to formulate our treaty it was thought out that we would be governed by our own laws and the white man would be governed by his. Today this prevails under our Constitution and By-Laws of the Flathead Reservation. The Tribal Council has the power to adopt ordinances regulating the Laws of the Reservation. No doubt our laws have been sufficient, but the time has come perhaps for more rigid ordinances, especially in conservation of our wildlife. I would like to elaborate on conservation of wildlife rights. At the present time the members of this Tribe may hunt any time they want to within the boundaries of the Reservation. The Tribal Council also gives courtesy permits to Indians who are enrolled on other reservations but are living on the Flathead.

Many of our people do not realize the importance of the right they have here and some do not have any regard for conservation of our wildlife. Our wildlife, especially big game extermination, has been on an increase for several years and we would like to keep on improving. For the information of readers of this paper and members of the Tribe, the Tribal Council will welcome any suggestions on wildlife. In this respect members of the Tribe may fish and hunt any time they desire excepting in the two wildlife refuges and the National Bison Range. This is what is happening. One individual will kill as many as one to four elk or maybe one to twelve deer at a time. This may happen any time of the year. A report was made last week of four elk being killed in one bunch about May first.

Back in 1947 the Tribal Council under ordinance set up a Game Reserve — south and west of Dixon. The National Bison Range turned over to us elk and deer to be turned loose. We all admit this game reserve paid off in conservation, but the members of the Tribe who hunt felt the Tribal Council had no right to set hunting areas within the boundaries of the Reservation and the game was always molested. If a member of the Tribe was caught in the area he would say everybody else is hunting in the area. Some members of the Tribe frowned on the action of the Council. They felt that members had exclusive right to hunt and fish with no regulation to abide by.

The Tribal Council opened the area about three years ago. It was a hard job to supervise, but the game showed an increase. Many things can be done on the Reservation in regard to wildlife. I personally have never felt any harsh restrictions should be made on our fullblood Indians as to the number of elk and deer they kill. We do not have many fullbloods left who hunt, but the history of the fullblood has been that they preserve their meat in their customary way by drying and there is no waste. They do not all have the means for locker boxes and deep freezers.

Let us look at the situation for us who live here. Is it right to kill four elk or deer in the month of May when they are bearing or nursing their young? Can one family use four elk or six deer at one time? Some of the members of the Tribe would be satisfied if they could get one deer or elk in a year. Think about the above questions.

The Tribal Council has in effect a Tribal ordinance against spotlighting but spotlighting is still being done. Last year in the Jocko prairie area east of Arlee, which is being leased by the Jocko Valley Indian Livestock Association, four calves were reported killed. Two were shot through the sides and the other two were found butchered. We realize that we have six towns on the Reservation, four of which are incorporated. We also are in between two cities, Missoula and Kalispell. Somebody is not showing any respect for our Reservation. If it is the Indian, let's think over what the old Flathead means to us as a great country to live in and a Reservation to be proud of.

The other day one of my non-Indian

Tribute to James Joseph Swaney

By T. P.

We are touched again with sadness
A dear one is called away
Why must the Good Lord do it
He troubles not to say
Perhaps he calls our loved ones
To light for us the way
That we may be together
On the Great and Final Day

neighbors asked the question of me personally "what can be done by the Tribal Council and the parents to teach conservation to the juveniles who are members of the Tribe in regard to respect to wildlife on the Reservation?" He went on to say, "I have some great friends among the Indians. My boy is friends with his Indian schoolmates but I am teaching my boy to live by State Laws and hunt when I go, etc., but this is the payoff. He hunts with the Indian boys. They kill chinks any time of the year. If there is a known place of fish they will catch fish in the water, etc." Remember, folks, these are teenagers and the only answer I had was, "the Indians have this privilege and through heritage the children hunt, but I still do not agree with our modern ways to fish and hunt. I don't believe the real fullblood Indian would ordinarily hunt with the non-Indian. They were a proud people and they have their own ways of hunting more of the cunning way."

We have had this adult problem of non-Indians hunting with Indians and now we must face the fact that we have it in our juveniles. It seems as though something should be done about regulating the amount of game allowed individuals at one time. I was instrumental in trying to adopt an ordinance in 1946 that no deer or elk would be hunted in the months of March to August. I was almost exiled from the Flathead. It is depressing to hear of someone killing six elk at one time.

word about Public Law 280. The content of the Bill is to turn the jurisdiction of Reservations to the county and the states. The Tribal Council has been opposed to this bill because we do not want our fishing and hunting rights jeopardized. At least four states have adopted the Bill. On one hand the State would like to get jurisdiction on the Reservation. On the other hand we want to retain our fishing and hunting privileges. I believe we should control our own people in a little better manner. The Tribal Council also realizes as soon as any law is adopted by the council pertaining to fishing and hunting the Indian public will be up in arms, not only the hunters but people who do not even hunt, would question the Tribal Council.

The Tribal Council has not yet got into laws pertaining to our fishing and hunting of our members, but there seems to be room for improvement.

This is just your editor speaking and I realize we have the problem on non-Indian fishing and hunting also. The State of Montana frowns on stocking streams because they feel we do not have the restriction on our members as to catch and closing of streams where fish are being stocked.

Letters to the Editor

Thank you for sending me Volume 1, Nos. 2 and 3 of the Char-Koosta. It has been nearly three years since I've been in Montana. My husband and I are now in England with the U. S. Air Force and receiving your paper was like a touch of home. I sure do miss Montana and all my friends there. The paper is simply wonderful and I really enjoy the Indian legends. To prove how interesting your paper is it is read by several of the men where my husband works before he gets it. Congratulations on a wonderful paper and please keep them coming. Best wishes in everything.

Winona Theodora Burland Hogarth
Woodbridge, England

I would like to thank you for sending me the "Char-Koosta." My husband and I both enjoy it and he also includes it in his schooling at PSNS.

I hope after it has been in circulation for awhile, you will be able to increase it and include happenings in and about the agency. Any news from home is welcomed.

Keep the good work up and I'm looking forward to the next "Char-Koosta."

Alice L. McCrea Gillin
Bremerton, Washington

Received my copy of Char-Koosta and sure enjoy it, especially because of all the pleasing acceptance by so many fellow Tribesmen from near and from different states.

I am often asked about historical facts about the early days here. Some about stage days leading up to the settlement of the Flathead valley and Kalispell.

Joseph Allard St. Ignatius

Thank you for sending me the last two issues of Char-Koosta. As I was curious of the "1920" Allotment, your February issued interested me very much.

I enjoyed reading the issue and please send me the news as it comes to press.

Josephine Therriault Robbins
Dumas, Texas

I am very glad to be receiving the Char-Koosta. It is a very interesting and informative publication that will surely serve a good purpose and need in informing tribal members.

With best wishes to you and members of the tribal staff.

John W. Browne
Belmont, Californai

Only a short note to let you know every little bit of news from back home is greatly appreciated. We have our home in San Leandro, California, four wonderful kids, 2 boys and 2 girls, but hope to some day get back there for a visit.

You and your staff are doing a fine job, just keep it up and maybe one day it will grow to be an 8 page paper.

Viola King Kenkel
San Leandro, California

I have just received the first number of your newsletter, Char-Koosta and want to congratulate you and the Tribal Council for getting up such a good looking and informative information sheet. I am sure you will make a good editor and will come to appreciate some of the headaches attached to trying to get out a publication

on a given deadline, making the pieces fit together within a given space, and having enough copy on hand to make up an issue. The hardest job, you will probably find, is getting others to write the pieces they have agreed to write, at the time they are supposed to turn them in. You may find yourself burning a lot of midnight oil writing articles to fill up the gaps.

Kindest regards to you, the council members, and Forrest Stone.

D'Arcy McNickle
American Indian Development
Boulder, Colorado

I have been receiving your Char-Koosta paper and must say we have enjoyed reading it.

My daughter in Kansas City has been receiving the paper and says they enjoy reading the news from home. Please put our other daughter on the mailing list.

Odna Swanson
Potomac, Montana

Paradise Dam

Your unfair, unsigned Paradise Dam Poll is a good item to file for future use. Who has the best or moral right to vote on such questions, land, home and business owners or transient job workers, non-taxpayers and persons who have no moral obligation to the location involved?

Mrs. Opal Cook is to be commended for admitting she was wrong in wanting Paradise Dam.

In the past, I circulated a petition vs the construction of the Paradise Dam. Ninety-seven and one-half per cent of those contacted signed willingly. The biggest percent of refusals was by persons who operated gas stations or beer parlors. One person said: "No I won't sign the petition, but if the dam goes in we will leave here, we won't live below the dam."

The Van Port disaster was still fresh in the minds of many.

I'll not dwell on the contents of the 8 volume h. documents No. 531 or past CONGRESSIONAL hearings, the Upper Columbia Development Council are doing wonderful work in putting facts before the public.

I am not opposed to small dams and power plants, like or similar to the Thompson Falls Power Plant or the Kerr Dam, providing such enterprises are not constructed under a Columbia Valley Authority or any other such authority.

I object to the Paradise Dam because: loss of tax revenue destruction of dam and power sites, forests, mineral resources, flooding of towns, removal of railroads, destruction of costly highways, farms, ranches, business operations, residences, grazing lands, telephone and power lines.

FURTHER: the treaty of 1855 between the U. S. and the members of the Flathead Indian Reservation set aside the Flathead Reservation for the exclusive use and benefit of the Confederated Tribes, the Paradise Dam would be flooded by the proposed dam.

The United States Supreme Court one decided that a treaty with an Indian nation or a foreign nation is a SUPREME LAW OF THE LAND. The 1855 treaty is a ratified treaty.

Lorena M. Burgess Perma

I do not think Paradise dam should be built. We do not want our power sites and 16,000 acres inundated. Power sites are much more valuable than dams erected to prevent floods. Why do the U. S. Engineers want to flood 16,000 acres above and prevent floods below. I didn't know they were ever flooded below Paradise.

Fish usually desert places where a stream flows into a reservoir. In Oklahoma, people in several parts thought they would have prosperity as resorts, but siltation is so pronounced that fishing is absolutely no good. In the state of Washington, big dams are ruining the vast salmon industries because of siltation which destroys spawning beds.

The only places where there is a real shortage of electric power are those where the government operates, such as Tennessee Valley Authority and Bonneville. There are millions of people who do nothing but service federal corporations with a pay roll of 4 billions a year, and a cost in goods, facilities and services of 12 billion dollars a year. That's typewriters, buildings, etc., provided for employees. There are 3½ typewriters for every typist.

The government manages to lose ten billions of dollars every year even when they operate rent free, cost free, interest free and tax free — So: That is what you and all the Flatheads who will be taxpayers one day will be paying to maintain. Many of us have been taxpayers a long time paying for dams that will never be debt free. So don't think if you get a higher bid from U. S. Engineers, that you won't be paying for the dams yourself.

Private Enterprise, on the other hand — has never known an area of power shortage, because private enterprise is equipped to go ahead and build — pays taxes on investments and supports its own needed projects. The best proposition is accept the bid of free enterprise.

Of course, I do not presume to know about tribal affairs — perhaps with your long experience you, in your wisdom know what's best for us. Thank you for giving me a voice.

I have a copy of "Holiday" magazine with an article about different tribes — a picture of one member of the Flathead is in it — and describes the Flatheads "Intelligent."

Flicite Lamoose Churchman
Oklahoma City, Oklahoma

Vital Statistics

BIRTHS

Henry, Ralph Ellis, born to Gail and Yvonne Hunter of St. Ignatius

Hunter, Ronald Charles, born to Charles and Eldena Hunter of St. Ignatius.

Lawrence, David Roy, born to James and Helen Lawrence of Kalispell

Pichette, Sharon Lynn, born to Baptiste and Marian Pichette of St. Ignatius

Pierce, Leonard Kent, Jr., born to Leonard and Elizabeth Pierce of St. Ignatius

Santos, Cindy Rae, born to Joseph and Marliiss Santos of St. Ignatius

Sawhill, Gloria Jean, born to Robert and Odna Jean Swanson Sawhill of Seattle.

DEATHS

Youstah, Josephine Eneas, 72, of Elmo
Michel Matthias, 51, of Elmo

The Coyote and The Rock

An old time story by the fullblood "Flathead Indian" Translated from Flathead dialect to English and written by Louis J. Tellier, St. Ignatius, Montana Member of the Flathead Tribe.

One day the Coyote and his Chum the Rabbit were out in the mountains looking over the land for a new home. Almost on the very summit they spied a very large rock. They went to the rock and examined it very carefully, walking around it several times. The nights were very cold as it was midwinter. The Coyote said to the Rock, "You must get very cold at nights as you lie here with nothing to cover you. Here, I'll cover you with my coyote robe."

After covering the Rock, the coyote and the Rabbit went on their way. They did not travel far when night overtook them. They found a tree with plenty of branches where there was tall grass and bedded down for the night. They both shared the Rabbit's robe as the night was very cold. They kept awake almost all night from cold.

Very early in the morning the Coyote told the Rabbit to go back to the Rock and tell the Rock, "I want my robe back. I'm cold." The Rabbit was gone a very short time when it returned very much out of breath and very scared. "What happened?" asked the Coyote. "Well, you see, I asked the Rock for your robe. The Rock would not move and it would not answer me. So I takes hold of your robe to pull it off, when I heard the Rock say, "Hoy, Hoy" (Meaning in the Flathead Indian language, "Don't, Don't"). So I got scared and let go of the robe and ran as fast as I could without your robe." "Why, that dirty old Rock," said the Coyote, "I'll show him what I think of him." So with the Rabbit at his heels the Coyote goes right over to the Rock and pulls off his robe, saying at the same time to the Rock, "Why, you dirty old wretch, you are not satisfied when someone takes pity on you. There, freeze now." So the Coyote and the Rabbit traveled on. At noon they stopped while the sun was out and took a nap.

All at once they were awakened by a thundering, roaring sound. Looking around they saw on their tracks a big bunch of dry snow blowing into the air and the sound of crackling and falling trees. They did not know what causing all this commotion. After watching it a minute, the Coyote exclaimed, "It's the Rock and it's following our tracks. Let's get out of here or we will be killed by the Rock." The Coyote and the Rabbit ran as fast as they could with the Rock right behind them and gaining on them. The Coyote yelled at the Rabbit and said, "You cannot run as fast as I can. The first hole we come to you jump into it. I will outdistance the Rock." They came upon a big badger hole and the Coyote again yelled at the Rabbit, "There! Jump in there." The Rabbit no more than jumped in the hole when the Rock struck the hole and passed over. The Coyote, seeing his friend the Rabbit safe, yelled at the Rock and said, "Now for you and I, you dirty old scoundrel, you will find out, old Rock,

that I am far smarter than you are." At the same time the Coyote was putting on far greater speed and distance from the oncoming Rock.

While the Coyote was running his best, this thought came to his mind. "I'll run straight to the "Jocko Lakes" and I'll drown that foolish old Rock." When he got near the shores of the "Jocko Lakes" he looked back, only to see the Rock still coming. The Coyote chose a bank on the shore and with all his might jumped into the lake, making sure that the instant he hit the water he would dive to one side. This he did. Then the Rock hit the water at the same spot where the Coyote hit the water. When the Coyote came to the surface. The Rock was gone. So the Coyote swam to the shore and said, "Mr. Rock, I am sure glad that you are now drown, you foolish old scalawag. You are so dumb. Imagine, trying to kill me, the Coyote. I am smarter than anyone around here."

The Coyote was tired, so he spread his robe on the ground and was soon fast asleep. He did not know how long he slept as he was awakened by loud noises and splashing waters. Again he saw the Rock coming straight for him. The Coyote grabbed his robe and jumped to one side as the Rock tore his robe in two pieces. The Coyote yelled again, "You sure stay angry a long time, you dirty old thing." Up the mountainside the Coyote ran, the Rock still behind him. At the top of the mountain he met a Flathead Indian who had been hunting. The Coyote said to the Flathead Indian, "Save me! Save Me! All of the Flathead Indians are my friends. Chief Charlo is my best friend. Save Me!" The Flathead Indian said to the Coyote, "Ugh, Grab hold of my buckskin belt." The Coyote said, "That buckskin string around your waist will break if I grab it." "Never mind," shouted the Flathead Indian, "This buckskin string is very strong. I was tanned and made by my sqaw at the "Old Jocko Agency"."

The instant that the Coyote grabbed the string belt of Indian tanned deer hide, the Flathead raised the Coyote high in the air and the rock missed the Coyote. "OK, Mr. Coyote, you're Chief Charlo's friend. Hang tight. I'm going to destroy Mr. Rock." The Flathead Indian, singing his personal medicine song, ran up to the Rock and pointed his finger touching the Rock, still singing. The big Rock burst into gravel. The Flathead Indian said to the Dying Rock, "You were not created to destroy and kill. Your usefulness will come soon when the "Great White Father", who lives in Washington, D. C., will send the pale face to Chief Charlo's tepee and have good roads built around these "Jocko Lakes" so my friends and Coyote can travel better and get good fish."

So the Flathead Indian Hunter and the Coyote both lay down and went to sleep or the ground. While the Flathead Indian was asleep, the Coyote undressed the Flathead and dressed himself up in Indian leggings, moccasins and buckskin shirt. The Coyote took two steps. All of a sudden

J. J. Clifford Visits

Jeremiah J. Clifford, an enrolled member of the Flathead Tribe, who has been living in St. Paul, Minnesota, was a recent visitor at the Agency headquarters enroute to Portland, Oregon, on a business trip. Mr. Clifford, now retired except for advertising work for the American Legion, plans to return to the locality of his youth and this fall will settle in Missoula.

A grandson of Telesphore J. DeMers, who came to the Flathead in 1856, Mr. Clifford is very proud of his heritage and the work he has been able to do for the Indian people, especially when he was a member from Deer Lodge County in 1941 of the State Legislature. He recalls with pride introducing Eneas Granjo to the State Legislature and seeing Mr. Granjo honored by that body with an ovation after making a speech before them.

Mr. Clifford's mother was Della DeMers. The family lived at DeMersville out of Kalispell where Mr. Clifford was born. He is the father of five children, one of whom is Reverend Richard Clifford, also an enrollee, who is a Mayrknoll Missionary Priest at Puno, Peru.

After settling in Missoula, Mr. Clifford plans to write and work among the Indian people.

the air lifted the Coyote up and let him down again. The air continued to lift him up. Soon the Flathead Indian woke up realizing that the Coyote had stolen his clothes and made off with them. The Flathead started to sing his personal medicine song and followed the Coyote's tracks, soon finding the Coyote laying on the ground where he had bumped into a tree, unconscious. The Flathead took his clothes off unconscious Coyote dressed up and started on his way home, which was near Arlee.

The moral back of this Flathead Indian story is: Do not deceive. Be honest and truthful.

Martha Gringras, the daughter of Agnes Nomee Mitchell, St. Ignatius, who is a junior at the Flandreau Boarding school this year, was on the honor roll the third quarter.

CHAR-KOOSTA

Published by the Confederated Salish and Kootenai Tribes, Flathead Agency, Montana

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PIONEER PRINT—RONAN

Operator, Barber, Attorney, Nuclear Physicist, and one undecided as to which vocation to select.⁵⁴

The same paper mentions that three members of the tribe earned their Bachelor's degrees at Montana State University during the year, one of them graduating with honors in December and continuing on to complete her work for her Master's degree during the summer.⁵⁵

M. A. Branson says that Indian children have done fairly well in completing grade school work, but that the percentage of Indians completing high school and college has been small.⁵⁶ However, Fuhrer states that, in the last few years, there has been a considerable increase in the number of Indian students taking, and completing, more advanced school work.⁵⁷

Political supervision divided by four counties. When Missoula county was created in 1865 and its boundaries established in 1867 it included nearly all of Montana west of the continental divide, and included all of the Flathead Indian reservation within its boundaries. Since that time Missoula county has been reduced in size several times, and now only a small portion of the southeast part of the reservation is included in Missoula county.⁵⁸

Flathead county was created in 1893 and its boundaries have been changed several times since then. At the present time only a small portion

⁵⁴Char-Koosta, Vol. 3. No. 11, September 1958.

⁵⁵Ibid.

⁵⁶Interview with M. A. Branson, March 13, 1959.

⁵⁷Fuhrer, loc. cit.

⁵⁸I. W. Choate and Wesley W. Wertz, Revised Codes of Montana 1947 Annotated Replacement Volume 2 (Indianapolis: The Allen Smith Company, 1955), pp. 404-05.

of the northwest part of the reservation is in Flathead county.⁵⁹ Figure 6 shows the present county boundary lines on the reservation.

Sanders county was created in 1906. It also underwent subsequent boundary changes. The western part of the reservation is in Sanders county.⁶⁰

Lake county was created in 1923 and approximately half of the reservation is now included within the boundaries of Lake county.⁶¹ Much of the population of the reservation is concentrated in the valleys of Lake county.

Consequently, the administrative responsibility for public schooling on the reservation is divided by the four counties. Geographical features, such as mountains and rivers, do not always follow the political boundary lines, so in some places roads are inconveniently located. This has led to complicated and inconvenient school transportation in some localities. Children who live in the Valley Creek area of Sanders county travel by bus through Lake county for several miles, then several miles further in Sanders county to reach the school at Dixon. The school at Arlee is much closer, but that is in Lake county, and local politicians have decided that these children will go to school in their own county. Children who live near Evaro, at the south end of the reservation, go by schoolbus to Frenchtown, which is off the reservation.

School district organization and consolidation. There have been many boundary changes in the school districts organized on the Flathead

⁵⁹Ibid., pp. 304-05.

⁶⁰Ibid., pp. 341-42.

⁶¹Ibid., pp. 315-17.

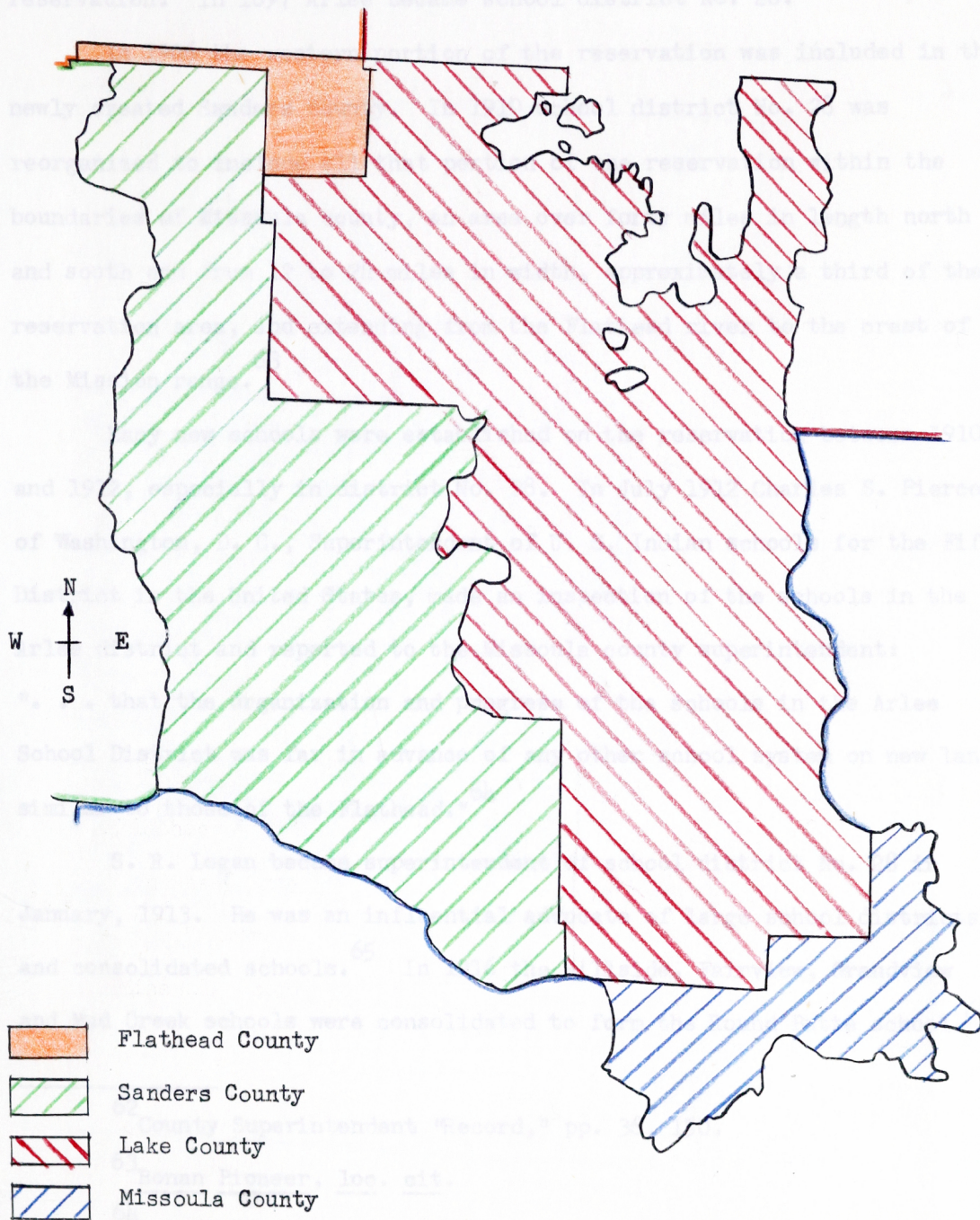


FIGURE 6

FLATHEAD RESERVATION

reservation. In 1897 Arlee became school district No. 28.⁶²

In 1906 the western portion of the reservation was included in the newly created Sanders county. In 1910 school district No. 28 was reorganized to include all that portion of the reservation within the boundaries of Missoula county, an area over forty miles in length north and south and from 12 to 24 miles in width, approximately a third of the reservation area, and extending from the Flathead river to the crest of the Mission range.⁶³

Many new schools were established on the reservation between 1910 and 1912, especially in district No. 28. In July 1912 Charles S. Pierce of Washington, D. C., Superintendent of U. S. Indian schools for the Fifth District in the United States, made an inspection of the schools in the Arlee district and reported to the Missoula county superintendent:

" . . . that the organization and progress of the schools in the Arlee School District was far in advance of any other school system on new lands similar to those of the Flathead."⁶⁴

S. R. Logan became superintendent of school district No. 28 in January, 1913. He was an influential advocate of large school districts and consolidated schools.⁶⁵ In 1916 the Hillside, Fairview, Grandview and Mud Creek schools were consolidated to form the Round Butte school.⁶⁶

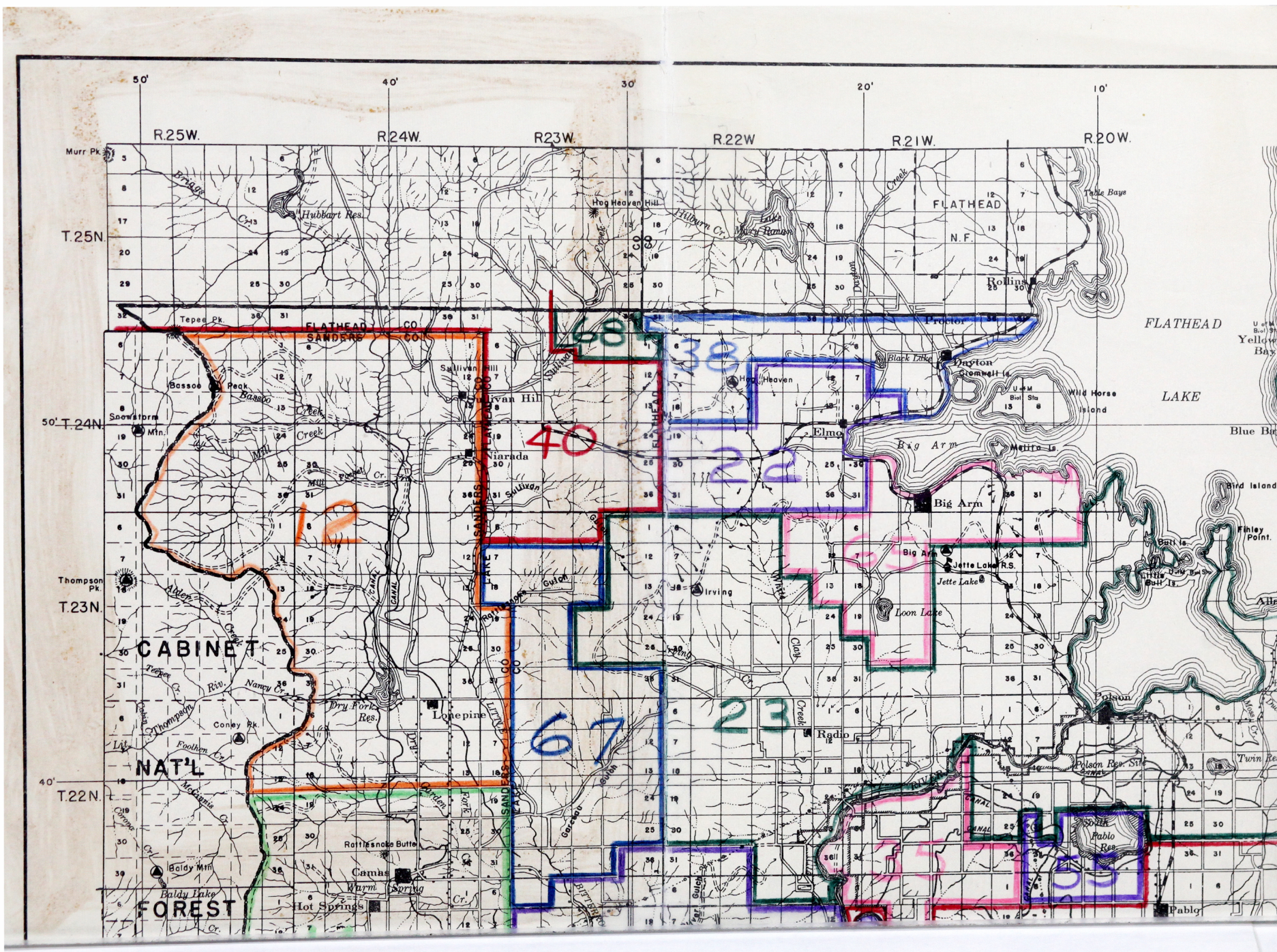
⁶²County Superintendent "Record," pp. 36, 150.

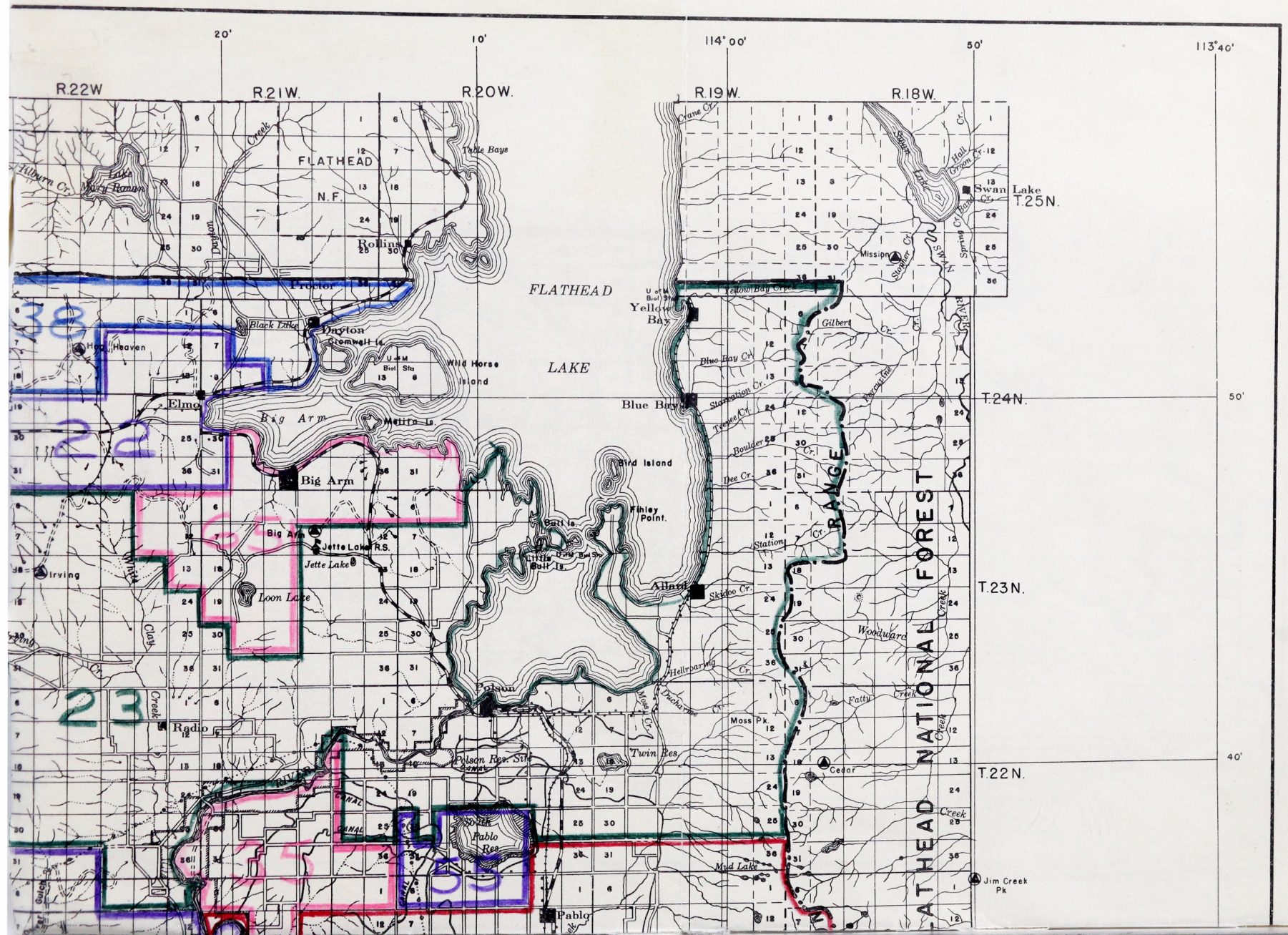
⁶³Ronan Pioneer, loc. cit.

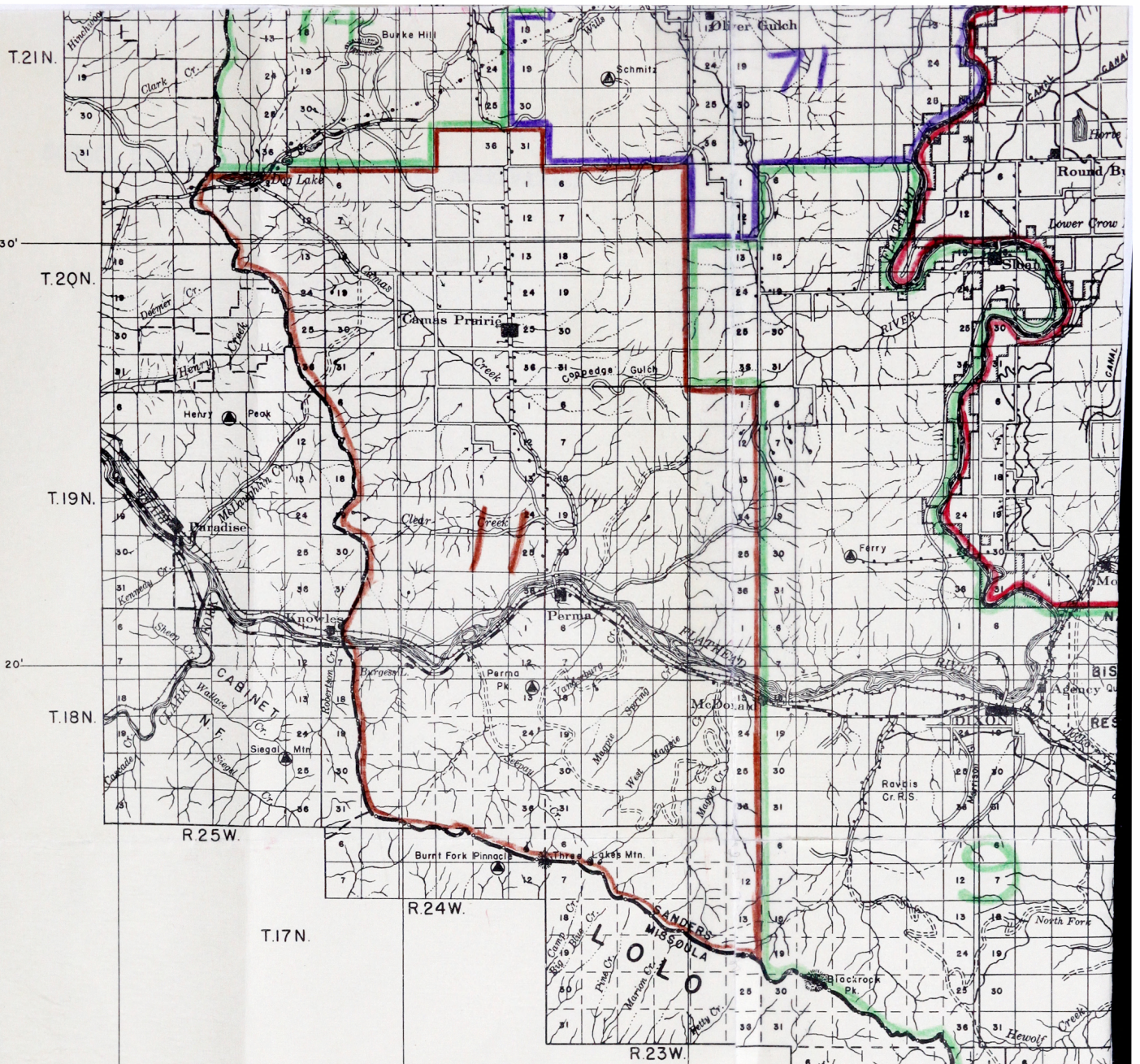
⁶⁴County Superintendent "Record," p. 161.

⁶⁵Logan, loc. cit.

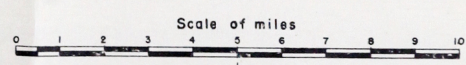
⁶⁶County Superintendent "Record," pp. 36, 38.







DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS
FORESTRY AND GRAZING DIVISION
MAP
OF
**FORMER FLATHEAD
INDIAN RESERVATION**
MONTANA
1939



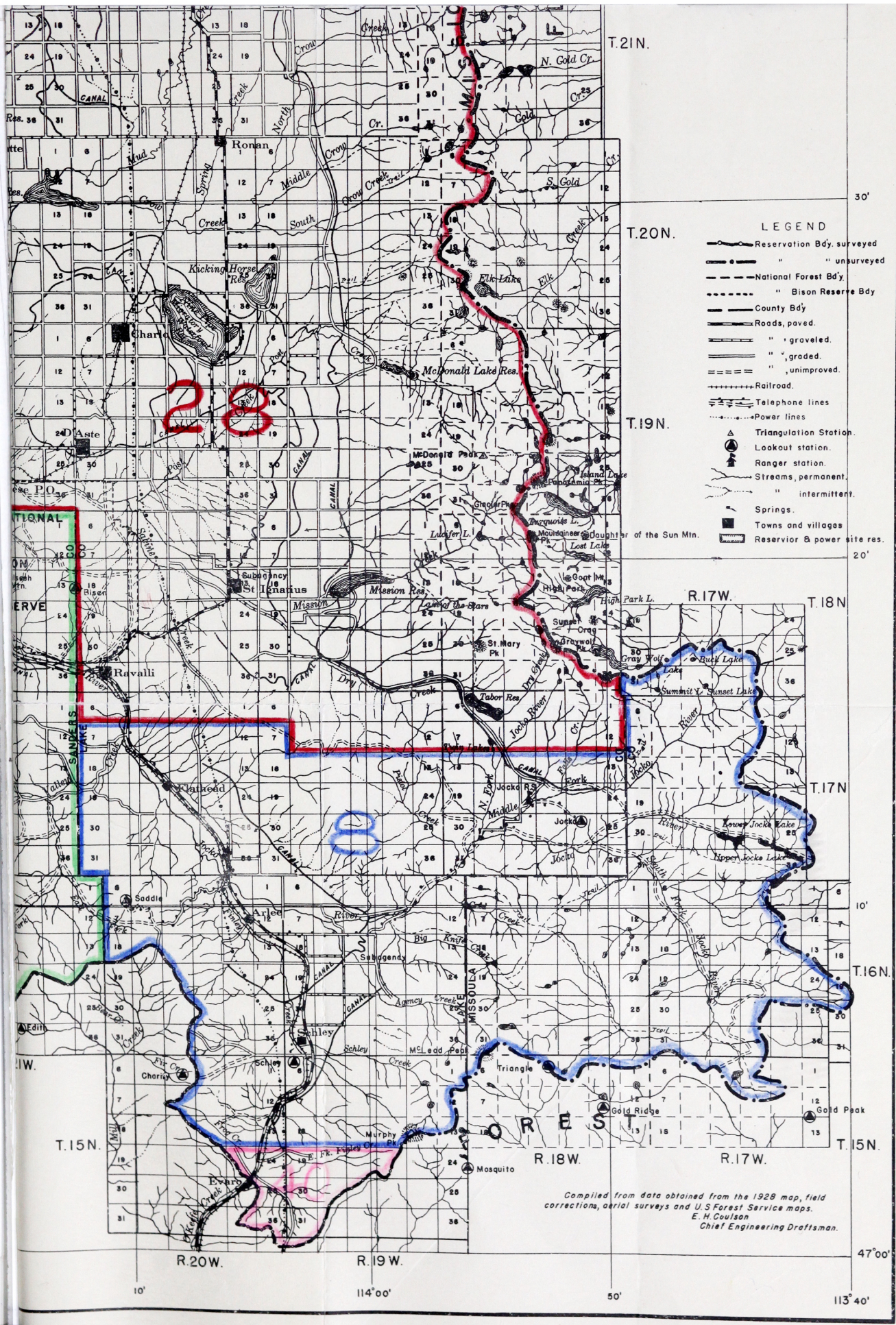
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After Lake county was created district No. 28 was for several years a joint district with part in Missoula county and part in Lake county. In 1938 this district had eleven school plants, with high schools located at Arlee, Charlo, St. Ignatius and Ronan; two consolidated grade schools, employing four teachers each, located at Round Butte and Pablo; a two-teacher school at North Moiese; and one-teacher schools at Ridgeway, Hillside, D'Aste and Valley Creek. In 1938 the schools of district No. 28 were served by the largest bus transportation system furnished by any district in Montana.⁶⁷

Since that time district 28 has been divided, and the south end of the reservation has district No. 8 as a joint district with part in Lake and part in Missoula county.

In August, 1957, Walter McDonald, chairman of the tribal council, editorialized in the Char-Koosta:

Today many of the Reservations have not got the school programs that we have on the Flathead. On the Flathead Reservation there are seven public high schools and 13 grade schools, including the Ursuline Convent in St. Ignatius. In addition there is a school bus route from Evaro to Frenchtown.⁶⁸

Several of the school districts on the Flathead reservation no longer maintain schools within their district. For example, in Lake county districts No. 55 and 65 have no school; their students are transported to Polson in district No. 23. Lake county district No. 40 is a joint district with Flathead county, but children from there attend school at Hot Springs in Sanders county. Children from Lake county in

⁶⁷Ronan Pioneer, loc. cit.

⁶⁸Char-Koosta, Vol. 1, No. 10, August, 1957.

joint district No. 71 are transported to Hot Springs in Sanders county.⁶⁹

In recent years there has been some talk concerning further consolidation of schools in Lake county, but no great changes are contemplated for the immediate future.

Administrative problems. At the present time the most important administrative problem pertaining specifically to Indian education in the public schools on the reservation is the matter of finance. Most of the land owned by the tribe or held by individual Indians on the reservation is not subject to taxation. Sixty-eight per cent of the land in school district 28 is not taxed. To compensate for this tax exempt land the federal government reimburses the school district to a certain extent. The Johnson O'Malley Act and Public Laws 874 and 815 provide for this compensation. Public Law 815 has aided the school building program in Arlee, Elmo, Ronan, St. Ignatius and Dixon.⁷⁰

To qualify for federal reimbursement under the Johnson O'Malley Act the school district must have a minimum of five per cent Indian enrollment. To qualify as an Indian under this act a student must be enrolled in a tribe, must have one-fourth or more Indian blood and must reside on tax exempt Indian land. In a district receiving federal aid for its Indian students the eligible Indian students are referred to as federal impact Indian students. The amount of money received is determined by a

⁶⁹ Bartlett, loc. cit.

⁷⁰ Crump, loc. cit.; Morigeau, loc. cit.; Harriet Miller, Biennial Report of the Superintendent of Public Instruction of Montana 1958 (Helena: State Department of Public Instruction, 1958), p. 8; Harriet Miller, Annual Report 1957-1958, Division of Indian Education, State Department of Public Instruction (Helena: State Department of Public Instruction, 1958), pp. 11-67.

complicated formula called impact and the amount per student is approximately the amount per pupil raised by taxation.

- Impact is the average of the following percentages:_____
- (a) Total ADA last year_____ Indian ADA last year_____
- Per Cent Indian _____
- (b) Total acres in school district_____ Total Acres Tax
- exempt Indian land _____ Per Cent tax-exempt Indian
- land _____⁷¹

The present impact formula has been in effect about four years. According to Superintendent Crump of Ronan this formula is very unfair to some districts, and will have the federal government out of the school business in about ten years if it is not changed.⁷² However, K. W. Bergan, State Director of Indian Education, says that:

The last Congress passed legislation which places Public Law 874 as a first source of education reimbursement due to impacts from tax-exempt Indian lands, and, for this year, the Johnson-O'Malley Act is supplementary. The program for next year has not been fully determined, but it is quite probable that the Johnson-O'Malley reimbursement will gradually decrease due to the priority of the P. L. 874 program.⁷³

Hot Springs and Dixon have transferred to the Public Law 874 program.

In order to maintain a minimum Indian enrollment of not less than five per cent the Polson school district sends a school bus to pick up about 18 Indian children at Elmo in district 22.⁷⁴

In 1957 the enrollment of federal impact Indian students on the Flathead reservation was only 318, but the total number of pupils

⁷¹Miller, Annual Report-1957-58, op. cit., p. 34.

⁷²Crump, loc. cit.

⁷³Letter from K. W. Bergan, dated March 25, 1959.

⁷⁴Bartlett, loc. cit.

attending public schools and having one-fourth or more Indian blood was 594.⁷⁵

According to school superintendents on the reservation the only part of the reservation where Indian pupil school attendance is still a problem is in the Elmo area where some families take their children along when they engage in migratory work, especially in the fall of the year. The indifferent attitude of the Elmo area Kootenai toward school attendance may be at least partially due to the fact that they are the least acculturated of the three tribes on the reservation.⁷⁶

Teachers and supervisors say that there is no discipline problem with the Indian children in the classroom. In fact, most of the teachers interviewed said that their Indian pupils behaved better than the others.

The federal government believes that the members of this reservation are so well integrated that the reservation should be terminated,⁷⁷ but this step has been opposed by the tribes. Tribal leaders would prefer a gradual transition from federal to local control.

⁷⁵ Harriet Miller, "Annual Report 1956-1957, Division of Indian Education," (Helena: State Department of Public Instruction, 1957), pp. 31-32; Annual School Census Report for 1957.

⁷⁶ Interview with Carling Malouf, March 10, 1959.

⁷⁷ Termination of Federal Supervision Over Certain Tribes of Indians Part 7, Flathead Indians, Montana (Washington: Government Printing Office, 1954), p. III, House Concurrent Resolution 108, 83 Congress 1st Session.

CHAPTER V

CONCLUSIONS

General summary. The Confederated Salish and Kootenai tribes living on the Flathead reservation come from three tribes; Flathead, Pend d'Oreille and Kootenai. In order to understand the educational progress made by these Indians one needs to know something about the environment in which they lived. When white men first reached the mountains of western Montana early in the nineteenth century these tribes all had a plateau type culture, but they also went out on the plains east of the mountains to hunt buffalo. These tribes, and sometimes friendly tribes from further west, were mutual allies against the warlike Blackfeet who were intruding into their buffalo hunting grounds east of the mountains.

Early Canadian fur traders in western North America were often accompanied by Iroquois Indians. Some of the Iroquois who had been educated in Catholic missions settled among the Flathead Indians. Christianity, as interpreted by these Iroquois, was in some respects similar to a "prophet dance" of the Indians which also foretold the resurrection of the dead. Consequently, the Flathead were desirous of having the "Black Robes" come to them, and sent four delegations to St. Louis seeking missionaries before Father De Smet finally came to their part of the country in 1840.

In 1841 a group of Jesuit fathers and brothers established St. Mary's mission in Flathead home territory in the Bitterroot valley. In 1854 St. Ignatius mission was established in the Flathead valley and by the

following spring over 1,000 Indians "were living at the mission, where they intended to settle and make their permanent homes." The Jesuits advocated an economy based on agriculture and domestic livestock, and discouraged buffalo hunting trips to the plains. In addition to teaching the Indians agricultural work and other pursuits necessary for a "civilized" way of life the Jesuits established schools for the children as soon as possible.

The St. Ignatius mission was near the center of the reservation established by the Stevens, or Hell Gate, Treaty of July 16, 1855. This was a satisfactory location for the Pend d'Oreille and Kootenai, because they were already established in the area, and many intended to live near the mission permanently. The Flathead objected to leaving the Bitterroot valley, so they were granted permission to stay there until a government survey could be made to determine which location would be most suitable to their needs. The survey was not made but an Act of Congress, June 5, 1872, ordered the Indians to move to the reservation. However, it was 1892 before the last Flathead group finally moved to the reservation.

Promises made by the 1855 treaty in regard to the establishment of an agricultural and industrial school on the reservation within one year after the ratification of the treaty were not kept by the government. The Jesuit fathers opened their first school at St. Ignatius in 1856, but closed it a short time later. In 1864 the Sisters of Charity of Providence established a boarding school for girls and a day school for boys. The boy's day school was soon discontinued, but later the Jesuits opened a boarding school for boys. In 1890 the Ursuline sisters established a kindergarten. At the mission schools the Indian children were taught the fundamentals of reading, writing and arithmetic and instructed in domestic

and agricultural skills and trades. For about 25 years the federal government contributed to the support of the mission schools, but this policy was discontinued in 1900.

The first government school was in operation in 1900. For a period of fifteen years, from fiscal years 1900 to 1914 inclusive, the federal government operated schools on the reservation. The school near the Jocko agency was in operation for the entire period, starting as a day school for a short time, then operating as a boarding school for several years, before being again converted to a day school. In 1907 government day schools were opened at Polson and Ronan. Another day school was opened at Camas the following year.

Agricultural land on the reservation which had not been allotted to individual Indians was opened to homestead entry in 1910. There were a few public schools in operation on the reservation prior to the influx of homesteaders. However, the arrival of the many new settlers was followed almost immediately by the construction of many new public schools on all parts of the reservation.

Some Indian children started attending public schools even before the reservation was opened to homesteaders, and a few white children attended government day schools. By 1920 the majority of the Indian children were enrolled in the public schools on the reservation, and were well received in these schools.

Specific results. The Indians on the Flathead reservation have always been friends of the white people. There has been intermarriage between the two races ever since the first explorers reached the western Montana area. By 1906 only forty-two per cent of the Indians on the

reservation were full bloods; fifty-eight per cent were mixed bloods. At the present time there are very few full bloods, and most of them are elderly. Many of the children of part Indian parentage have such a small percentage of Indian blood that they are ineligible for entry on the tribal rolls. Of the Indian people on the reservation the Kootenai now have, on the average, the highest percentage of Indian blood, and are, moreover, the least acculturated of the three tribes on the reservation.

This interracial acceptance and toleration has been sufficiently widespread to make school integration a relatively easy matter.

Conclusions. Indian and white children on the Flathead reservation attend the same schools and enjoy the same educational advantages. An increasing number of Indian students are graduating from high school and going to college and technical schools. More than half the members of the tribe have relocated themselves away from the reservation.

Tribal members have demonstrated their ability to acquire an education and achieve vocational success in many lines of work. Several have become teachers, nurses, and clerical workers. One has become a Catholic priest, another an outstanding writer; several are employed by the Federal government.

The Federal government believes that the members of this reservation are so well integrated that the reservation should be terminated, but tribal leaders are opposed to immediate termination; they would prefer a gradual transition from federal to local control.

Recommendations. The greatest problem specifically concerning Indian education in the public schools on the reservation is that of

obtaining sufficient funds to compensate school districts for tax exempt Indian lands. More federal funds are necessary to compensate for these tax exempt lands. A larger tax base would be a great help to the schools. School economy and efficiency might be somewhat increased by further consolidation or reorganization of schools and school districts.

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Daniels, Edith. Dixon postmaster; former teacher in public schools on the Flathead reservation, Dixon, Montana.

Demers, Louis. Pioneer Arlee merchant, Arlee, Montana.

Dunne, Mother Mary Amata, O. S. U. Villa Ursula School, St. Ignatius, Montana.

Hamman, Muriel. County superintendent of schools, Lake County, Polson, Montana.

Heidelman, Mrs. J. H. Widow of early agency doctor, Ronan, Montana.

Hewankorn, Baptiste. Member of tribe, Dixon, Montana.

Hewankorn, Jerome. Member of tribal council, Elmo, Montana.

Hewankorn, Mary. Member of tribe, Elmo, Montana.

Kendall, Orin P. County superintendent of schools, Sanders County, Thompson Falls, Montana.

Lassaw, Nick. Member of tribe, Dog Lake, Montana.

Logan, S. R. Retired educator, Moiese, Montana.

Malouf, Carling. Montana State University anthropologist, Missoula, Montana.

McCrea, Bob. Secretary-Treasurer of the Confederated Salish and Kootenai Tribes, Dixon, Montana.

Michelle, Marcel. Member of tribe, Arlee, Montana.

Morigeau, Walter. Member of tribe, Arlee, Montana.

Ninepipe, Lewis. Member of tribe, Arlee, Montana.

Summers, Earl. Clerk of school district 28, Ronan, Montana.

Vanderburg, Agnes. Member of tribe, Arlee, Montana.

C. MISCELLANEOUS SOURCES

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APPENDIX A.

STATISTICAL TABLES

TABLE I
NUMBER OF INDIANS WHO CAN READ -- 1873-1904*

Year	No. Indians who learned to read during the year	No. Indians who can read
1873	12	
1874	5	25
1875	10	44
1876	1	45
1877	5	50
1878	5	55
1879	5	60
1880	40	100
1881	18	80
1882	22	90
1883	20	150
1884	130	160
1885		
1886		
1887		
1888		255
1889		285
1890		305
1891		314
1892		364
1893		472
1894		486
1895		495
1896		510
1897		520
1898		520
1899		600
1900		600
1901		600
1902		680
1903		720
1904		740

*Annual reports

TABLE II
STATISTICS OF INDIAN SCHOOLS ON THE FLATHEAD RESERVATION
1871-1881^x

Year	Schools No. Location	No. children of school age	No. of scholars M. F.	Av. att.	No. mo.	Cost to Government
1871	1		4	23		
1872						
	Flathead. 1 Agency		6	23		
	P. d'O. 2 Mission		---	---		
	Kootenays No schools					
1873	2 Mission		54	23		
1874	2 Mission		48	30		
1875	2 Mission		17	28		
1876	2 Mission		34	28	51	12 \$2,100
1877	2 Mission		16	39	51	12 2,100
1878	2 Mission	300	28	32	42	11 2,100
1879	Mission	450	25*	33*	50	10 4,000
1880	Mission	450	26*	38*	60	10 4,000
1881	2 Mission	320	72@	56	12	4,000

^xAnnual reports.

*Number attending school one month or more during the year.

@Number pupils attending one month or more, both male and female.

TABLE III
STATISTICS OF INDIAN SCHOOLS ON THE FLATHEAD RESERVATION
1882-1899*

Year	School population	School capacity	Enroll- ment	Average attend.	No. mo.	Cost to Government
1882	430	110	80	64	12	\$ 4,000.00
1883	900	140	102	72	12	6,000.00
1884	400	300	112	109	12	8,000.00
1885	600	300		134	12	13,424.98
1886	650	200		164	12	22,500.00
1887	705	200	186	170	12	22,500.00
1888	705	200	174	160	12	22,500.00
1889		400	176	153	12	22,500.00
1890		400	428	193	12	28,799.81
1891		400	299	283	10	41,963.15
1892		400	337	290	12	42,442.13
1893		450	347	301	10	45,000.00
1894		450	303	284	10	42,299.56
1895		450	334	302	10	44,450.21
1896		450	308	294	10	35,916.50
1897		450	265	243	10	27,500.00
1898		350	249	231	12	23,220.00
1899		350	227	197	10	17,388.00

* Annual reports

TABLE IV

STATISTICS OF INDIAN SCHOOLS ON THE FLATHEAD RESERVATION

1900-1909*

Year	School	Support- ed by	Capacity	Enroll- ment	Av. att. Board. Day	No. Mo.	Cost to Government
1900							
	St. Ignatius boarding	Contract	350	182	167	10	\$8,640.00
	Flathead day	Government	30	24	9	10	600.00
1901							
	Flathd. day	Government	35	19	6	5	81.43
	Flathd. board	Government	35	45	34	5	2,614.98
	St. Ignatius Mission board.	Catholic Church	350	163	143	10	
1902							
	Flathd. board.	Government	45	49	44	10	6,553.61
	St.Ig.M.board	C. C.	350	140	126	10	
1903							
	Flathd. board.	Government	45	48	38	10	6,971.60
	St.Ig.M.board.	C. C.	400	192	172	10	
1904							
	Flathd. board.	Government	45	52	47	10	6,084.74
	St.Ig.M.board.	C. C.	400	190	163	10	
1905							
	Flathd. board.	Government	45	53	46	9	5,320.99
	St.Ig.M.board.	C. C.	450	186	154	10	
1906							
	Flathd. board.	Government	36	54	37	10	6,161.17
	St.Ig.M.board.	C. C.	400	265	167	10	
1907							
	Flathd. board.	Government	36	51	45	10	5,942.23
	Flathd. day	Government	30	35	18	10	1,165.36
	St.Ig.M.board.	C. C.	350	205	156	10	
1908							
	Flathd. board.	Government	36	58	47	10	7,043.20
	Ronan day	Government	30	32	17	10	1,288.55
	Polson day	Government	30	23	11	10	1,240.79
	St.Ig.M.board	C. C.	350	225	187	10	
1909							
	Camas day	Government	18	12	10	9	647.00
	Flathd. day	Government	30	59	27	10	1,990.00
	Polson day	Government	30	16	9	10	1,298.00
	Ronan day	Government	30	24	10	10	1,237.00
	St.Ig.M.board	C. C.	300	226	184	10	

*Annual reports

TABLE V

STATISTICS OF INDIAN SCHOOLS ON THE FLATHEAD RESERVATION

1910-1915

Year	School	Supported by	Capacity	Enroll- ment	Av. attendance Board.	Day
1910*						
1911						
	Camas day		18	12		9
	Flathead day		30	22		20
	Polson day		30	18		12
	Ronan day		30	18		16
	St. Ignatius Mission board.	Cath. Ch.	240	177	166	
	St. Ignatius Mission day	C. C.	50	15		10
	Arlee Mission day	C. C.	50	10		5
1912						
	Flathead day		30	40		15
	St. Ignatius Mission board.	C. C.	300	198	161	
1913						
	Flathead day		30	31		14
	St. Ignatius Mission board.	C. C.	300	199	167	
1914						
	Flathead day		30	27		12.8
	St. Ignatius Mission board.	C. C.	300	168	150.2	
1915						
	St. Ignatius Mission board.	C. C.	300	145	138.8	

* "The 1910 Report of the Commissioner of Indian Affairs to the Secretary of the Interior does not show school enrollment by tribes." Almira D. Franchville, Acting Chief, Branch of Education, Bureau of Indian Affairs, United States Department of the Interior. Letter dated January 27, 1959. H. E. Comer, Chief, Reference Service Branch, General Services Administration, Region 10, National Archives & Records Service, Naval Air Station, Seattle 15, Washington.

TABLE VI
INDIAN SCHOOL POPULATION AND ENROLLMENT
1911-1915[@]

	1911	1912	1913	1914	1915
Total no. of school age	721	714	715	692	656
Ineligible for sch. att.*	81	70	72	64	67
Eligible for attendance	640	644	643	628	589
Indian children in school					
Government					
Nonreservation board.	45	49	93	107	101
Day	70	40	31	27	
Total	115	89	124	134	101
Mission and private					
Noncontract					
Boarding	176	198	199	168	145
Day	25				
Total	201				
Public					
Contract or tuition		33			
Noncontract	25	102	182		
Total	25	135	182		176
Total in all schools	341	422	505	302	422
Eligible but not in school	299	222	138	326	167
Capacity of all schools provided for Indian children	548	465	512	330	476

* Ineligible because of illness, deformity, etc.

@ Annual reports.

TABLE VII
INDIAN SCHOOL POPULATION AND ENROLLMENT
1916-1920[@]

	1916	1917	1918	1919	1920
Total no. of school age	606	654	732	660	655
Ineligible for sch. att.*	39	59	115	100	74
Eligible for attendance	567	595	617	560	581
Indian children in school					
Government					
Nonreservation boarding	88	85	101	100	66
Mission and private					
Noncontract boarding	147	168	186	190	194
Public	207	213	197	213	320
Total in all schools	442	466	484	503	580
Eligible but not in school	125	129	133	57	1
Capacity of all schools provided for Indian children	507	513	497	513	620

* Ineligible because of illness, deformity, etc.

[@] Annual Reports.

TABLE VIII
INDIAN SCHOOL POPULATION AND ENROLLMENT
1921-1926[@]

	1921	1922	1923	1924	1925	1926
Indian population	2613	2628	2650	2667	2719	2726
No. of school age*	677	701	812	816	738	770
Ineligible for attendance	77	31				
Eligible for attendance	600	670	768	690	685	699
Indian children enrolled in school						
Government						
Nonreservation boarding	88	104	71	108	104	110
Res. board.-other res.				1	6	
Total	88	104	71	109	110	110
Mission and private						
Boarding	116	162	124	103	155	156
Public	347	302	263	387	294	415
Total in school	551	568	458	599	559	681
Eligible children not in school	49	102	310	91	152	18
Capacity, all schools						
Mission boarding	300	300	300	300	200	170
Public	347	302	263	387	294	415
Total capacity, all schools on reservation	647	602	563	687	494	586

*Prior to 1923 the figures for number of Indian children of school age may be estimates. M. A. Branson states that when he started working at the agency in 1923 he spent three months making what he believes to be the first complete house to house school census of Indian children on the reservation. Interview with M. A. Branson, March 13, 1959.

[@]Annual Reports

TABLE IX
SCHOOL CENSUS OF INDIAN CHILDREN, 1923-1927*

	1923	1924	1925	1926	1927
No. government schools under Flathead jurisdiction					
No. in nonreservation schools					
Haskell Indian School	19	9	17	16	17
Chemawa " "	59	60	62	61	77
Rapid City " "	29	34	30	29	28
Pierre " "	1	1	1	1	3
White Earth " "	1				
Sherman Institute				1	1
Lapwai Sanatorium	9	6	7	6	5
Ft. Spokane "					1
Mission Schools					
St. Ignatius	103	131	136	141	142
House of Good Shepherd, Helena	2	3	5	14	
St. Anthony Parish, Missoula	1				
St. Joseph, Missoula	1				
St. Joseph Academy, Pendleton	1				
Sacred Academy, Missoula	1				
St. Jules, Havre	1				
State Institutions			5	6	6
Public schools on reservation	271	96	255	283	300
Public schools off reservation	54	290	139	135	184
No. off res. (no report as to whether in school or not)	43	26			
No. not in school					
Not of compulsory school age	86	60	62	40	49
No. sick	13	16		13	16
Married	15	17	11	15	18
Other reasons (delinquent, rej., etc.)	45	24			
Total	755	792	779	809	

* Annual Reports

TABLE X

INDIAN SCHOOL POPULATION AND ENROLLMENT, 1927-1932

	1927	1928	1929	1930	1931	1932
No. of school age (6-18)	783	866	851	865	783	897
No. eligibles, 6-18		810	760	808		
No. in school under 6 or over 18 years	30	47	24	45		
Total eligible	734	857	784	853		
Indian children enrolled in school						
Government boarding	115	132	108	91	117	114
Mission & private board.	140	169	192	202	164	179
Public	449	488	455	542	530	520
Total in school	704	789	755	835	811	813
Eligibles not in school	30	68	29	18		

TABLE XI

INDIAN SCHOOL POPULATION AND ENROLLMENT, 1933-1938

	1933	1934	1935	1936	1937	1938
Indian children, 6-18	957	978	982	999	996	942
Enrollment						
Total number	805	829	874	889	848	770
Public	517	634	647	662	622	601
Gov. res. board.	6	7				
Gov. nonres. board.	103	36	32	25	27	18
Mission, pvt. & State						
Day	42	49	37	37	29	
Boarding	136	103	158	155	150	122
Sanatoria	1			1	20	18
Special schools				9		11
No definite information	37	10	8		25	30
Not enrolled in school	115	139	124	123	125	142
Ineligible for enrollment			40	39		134
Under 6 - over 18 in school	41	32	24	25	19	27

TABLE XII

INDIAN SCHOOL POPULATION AND ENROLLMENT, 1939-1943

	1939	1940	1941	1942	1943
Indian children, 6-18	941	862	956	982	1001
Indians enrolled in school					
Total enrollment (all ages)	788	767	873	781	744
Under 6 and over 18	29	37	27	19	12
Children 6 to 18					
Total no. enrolled	759	730	846	762	732
Public school	570	535	618	553	553
Government					
Total	51	47	62	63	31
Nonreservation boarding	12	25	45	56	31
Sanatoria	39	22	17	7	
Mission, private & State					
Day		25	14	14	16
Boarding	117	102	132	114	118
Special school (deaf, etc.)	21	21	19	18	14
No definite information	29	41	43	107	104
Not enrolled in school					
Total not enrolled	153	91	67	113	165
Eligible but not enrolled	122	68	34	33	136
Ineligible (sickness, etc.)	31	23	29	80	29

TABLE XIII

INDIAN SCHOOL POPULATION AND ENROLLMENT, 1944-1950^x

	1944	1945	1946	1947	● 1948	1949	1950
Total no. on active perm. school census cd.	1017	1009	1091	1031			1130
No. less than $\frac{3}{4}$ Indian	378	390	440	423			450
No. rept. accounts for	639	619	651	608			650
Total children, 6-18	639	619	651	608			648
Living on this reservation	486	482	515	459			
Living on other reservation	13	13	13	16			
No. not on any reservation	140	124	123	133			
Total enrollment all schools	463	469	473	476	883		527
Public schools	295	297	308	321	477*		399
Total Federal	36	50	25	36			48
Nonres. boarding	36	46	25	36	43		46
Sanitoria		4			1		1
Mission and private	123	115	129	105	96		76
Day	42	41	37	12	23		8
Boarding	81	74	92	93	15		68
Special sch. and instruction	7	7	11	9			
College and Univ., Voc.	2			5	4		4
No. not enrolled in school	143	132		132			106
For valid reasons	143	132	131	94			103
Physically unfit	18	16	9	15	6		7
Mentally unfit	3	3	3	2	2		1
Married	8	16	17	16	19		22
Other reasons	114	97	102	62	92		73
Without valid reasons			12	2	1		3
No definite information	32	18	35	35	61		15
Public school off reservation					224		
Under 6 and over 18 in school	3	7	6				32
Public school	2	2	1				15
College and University	1	5	4	15			15

● Could not locate any school statistics for 1948. "A school census was not compiled by this office in 1948 due to a reduced staff." Almira D. Franchville, Acting Chief, Branch of Education, Bureau of Indian Affairs, United States Department of the Interior. Letter dated January 27, 1959.

* Public schools on the reservation.

^xAnnual School Census Reports from office files of Flathead Indian Agency office.

TABLE XIV

INDIAN SCHOOL POPULATION AND ENROLLMENT, 1951-1954^x

	1951	1952	1953	1954
Total number on active permanent school census card	1108	1148	1179	1231
No. less than $\frac{1}{4}$ Indian	458	479	490	507
No. rept. accounts for	650	669	689	724
Total children, 6-18	635	669	679	714
Living on this reservation	474	457	487	518
Living on other reservations	15		19	32
No. not on any reservation	128	212	173	164
Total enrollment all schools	528	546	634	647
Public schools	389	414	490	498
Total Federal	43	38	42	29
Nonreservation boarding	43	38	42	28
Sanatoria				1
Mission and private	87	81	89	117
Day	12	10	28	25
Boarding	75	71	61	92
Special school and instruction	9	11	13	1
College and University		2		2
Number not enrolled in school	89	123	45	66
For valid reasons	87	85	43	65
Physically unfit	5	2	1	
Mentally unfit	2	3	2	1
Married	28	17	14	15
Other reasons	52	63	26	49
Without valid reasons	2	1	2	1
No definite information	18	37		1
Under 6 and over 18 in school	15			10
Public school			4	5
College and University	14	1	6	5

^xAnnual School Census Reports from office files of Flathead Indian Agency office.

TABLE XV
SCHOOL CENSUS OF INDIAN
CHILDREN ATTENDING PUBLIC SCHOOLS^x

	1945		1949 ^a	1953		1954	
	A.	B.		A.	B.	A.	B.
Public Schools on Reservation							
Arlee	41	27	84	65	19	53	23
Battle Butte			3	0	7	0	8
Big Arm			3				
Camas Prairie			13			8	1
Charlo	2	4	7	0	5	0	4
Dayton			3			0	2
Dixon	31	11	41	34	28	33	30
Elmo	6	0	8	25	0	34	0
Frenchtown	8	0	5	11	0	12	0
Hot Springs	24	12	40	17	35	19	37
Moiese			8	0	1	5	1
North Moiese	4	0					
Pablo	11	6	5	12	0	8	0
Perma	9	1	1	12	3		
Polson	32	42	99	52	41	44	41
Ronan	27	36	72	46	31	59	33
Round Butte	0	5	6	0	3	0	5
St. Ignatius	17	42	79	43	50	59	55
Thompson Falls	1	0					
Public Schools off Reservation	83	109	224	173	214	164	229

A. - Number of students with one-fourth Indian blood or more.

B. - Number of Indian students with less than one-fourth Indian blood.

a - Students not divided on basis of degree of Indian blood for this year.

x - Annual School Census Report from office files of Flathead Indian Agency office.

TABLE XVI
ENROLLMENT AND ATTENDANCE OF FEDERAL
IMPACT INDIAN STUDENTS ON THE FLATHEAD RESERVATION*

Year	Enrollment of Eligible Pupils	Total Days Attendance of Reimbursable Pupils	A.D.A. of Eligible Pupils	Ratio Enrollment to A.D.A.
1948-49	306	41,994	233.30	
1949-50	291	45,755	254.19	
1950-51	307	45,583	253.24	
1951-52	322	46,023	255.68	80.6
1952-53	306	42,099	233.88	76.8
1953-54	301	42,051	233.62	77.6
1954-55	306	43,624	242.36	79.20
1955-56	311	45,485	252.69	81.39
1956-57	318	51,653	286.96	74.18

* Harriet Miller, State Superintendent of Public Instruction, "Annual Report 1956-57, Division of Indian Education," (Helena: State Department of Public Instruction, 1957), pp. 31-32.

TABLE XVII
ENROLLMENT AND ATTENDANCE OF FEDERAL IMPACT INDIAN
STUDENTS ON THE FLATHEAD RESERVATION 1949-1950*

District Schools	Elementary		High School	
	No. Pupils	A.D.A.	No. Pupils	A.D.A.
8 Arlee	62	43.1	3	2.9
22 Elmo	20	14.8		
23 Polson	28	24.7	20	14.6
28 Ronan	45	36.8	3	1.7
28 Moiese	11	9.5		
28 Pablo	9	6.6		
28 Charlo			2	1.6
28 St. Ignatius	34	30.0	10	7.9
38 Dayton	2	1.9		
65 Big Arm	2	.9		
40 Frenchtown	7	5.3		
9 Dixon	22	19.2	7	6.2
11 Camas Prairie	17	12.5		
14 Hot Springs	14	10.2	3	2.9

*Biennial Report of the Department of Public Instruction, "Your Schools Today Montana 1948-1950," (Helena: Naegle Printing Co., 1950), p. 75.

TABLE XVIII

SCHOOL CENSUS OF INDIAN CHILDREN, 1955-1958^x

	1955 6-18 *	1956 6-18 *	1957 6-18 *	1958 6-18 *
Total no. on active permanent school census card	1286	1243	1366	1620
No. less than $\frac{1}{4}$ Indian	527	519	561	638
No. to be acctd. for	759	724	805	982
Total no. of children	759	690 34	789 16	948 34
Living on this reservation	495	491 30 [@]	547 13	684 34
Living on other reservations	32	27	22	19
Not on any reservation	232	172 4 [@]	213 3	237
Total enrolled in all schools	647	645 34	702 17	882 34
Public schools	485	511 30	593 1	722 3
Federal schools	23	27	23 1	50 9
Reservation boarding		2	2	
Nonreservation boarding	23	24	21 1	50 7
Sanatoria		1		
Mission and private schools	134	84	76 2	99
Day	14	17	13	54
Boarding	120	67	63 2	45
Special school. & instruction	4	24	7 2	10 2
Colleges and University	1 10	4	1 11	19
Vocational schools			2	1 1
No. not enrolled in any school	112	42	87	66
For valid reasons	95	42	65	7
Physically unfit	1	3	3	3
Mentally unfit	2			1
Married	23	10	16	3
Other reasons	69	29	46	
Without valid reasons			16	4
Reasons unknown			6	55
No definite information	17	2	7	8

* Ages under 6 and over 18.

@ Estimated.

^x Annual School Census Reports from office files of Flathead Indian Agency office; 1958 School Census Report prepared by Billings Area Office, Bureau of Indian Affairs.

TABLE XIX

1958 LOCATIONS OF FLATHEAD INDIAN CHILDREN LISTED ON
ACTIVE PERMANENT SCHOOL CENSUS CARDS ITEMIZED BY STATES^x

State	No. children
Alaska	3
Arizona	5
California	51
Colorado	5
Idaho	52
Illinois	3
Kansas	3
Maryland	2
Montana	1185
Nevada	8
Oklahoma	11
Oregon	58
South Dakota	3
Texas	6
Utah	7
Washington	197
Wisconsin	3
Unknown	18

^xAnnual School Census Report for 1958, Nora Grissom, Billings Area Office, Bureau of Indian Affairs.

APPENDIX B.

ILLUSTRATIONS



FIGURE 8

ST. IGNATIUS MISSION SCHOOL



FIGURE 9

ST. IGNATIUS MISSION CHURCH AND DORMITORY



FIGURE 10

FLATHEAD INDIANS*

*The pictures in Figures 10, 11, and 12 were taken by Rex Haight between 1940 and 1942. Original negatives in possession of Mrs. Sylvia Haight.

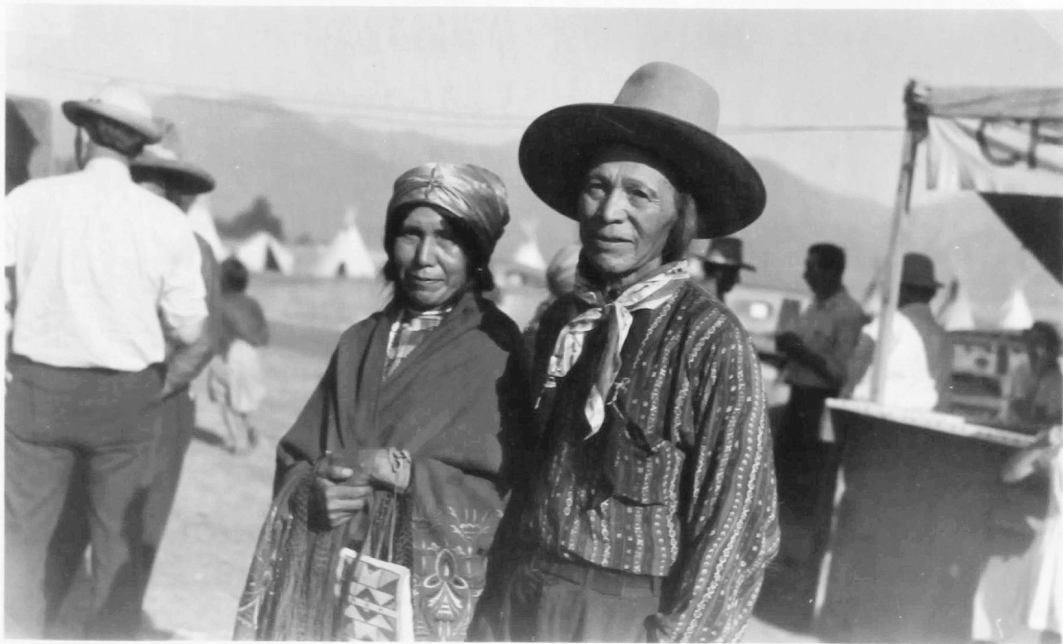


FIGURE 11
INDIAN CELEBRATION AT ARLEE



FIGURE 12
POW-WOW ENCAMPMENT AT ARLEE

APPENDIX C.

BULLETIN FOR PARENTS

Theo's
Montana
Bureau
cop. 2

Dear Parents:

In the preparation of this bulletin it is the hope of the Board of Trustees to better acquaint the public with the operation of the School District. In this bulletin we will discuss the school district, the school board, present and future enrollment, finances, transportation, noon lunch, personnell, insurance, health and general school policy and philosophy, as well as other information which is pertinent to the problems of your school system. It is the hope of the Board of Trustees that by acquainting the public with the operation of the school system, we can recognize our mutual problems and come to a better understanding and solution of them. This bulletin is being sent to all parents of children who attend our schools. If you know of anyone who does not have children in school who would like to have a copy of this bulletin, one can be obtained from the Clerk's Office in Ronan, or the School Superintendent of Principal in your community.

The School Board:-School District #28 is a second class district. It is operated by a board of trustees consisting of five members. These five members are elected by the eligible voters of the district. Terms are for three years. Terms are staggered so that not more than two members will be elected at any one time, unless a vacancy occurs which requires the election of a member to fill an unexpired term. School elections are held the first Saturday in April. Nomination for trustees is by petition. Any five qualified electors may nominate a candidate by submitting his name to the Clerk of the District five days before the election. The clerk shall then post, on the election site door the names of those who have been nominated. Present members of the Board of Trustees, and the date of the expiration of their terms are:

Phil Beekwith, Chairman, St. Ignatius, Montana---1958

Ed. Turnbull, Vice-Chairman, Charlo, Montana---1958

L. E. Cullen, Ronan, Montana---1959

Dr. R. D. Read, Ronan, Montana---1960

Wayne Burrell, Moiese, Montana---1959

Delaney, Mission

The clerk, Mr. Earl Summers, is elected annually by the Board of Trustees at their reorganization meeting in April. His salary is set by the Board of Trustees and his duties are set forth in the Public School Laws of Montana. Additional duties of the Clerk may be established by the Board of Trustees. The duties of the clerk are to keep the records of the district. The Clerk maintains an office in the New High School Building in Ronan, and can be contacted there each day, Monday through Friday between the hours of 9 and 5.

The trustees meet in regular session the first Monday of each month. This meeting is devoted to regular business and the paying of bills. Special meetings may be called by the chairman when needed. In addition meetings are held on dates specified by law such as the reorganization meeting in April and the Budget meeting in June. All board meetings are open to the public. The minutes and proceedings of the Board are a matter of public record and may be examined in the clerk's office. Books and records of the District are audited annually by an auditor from the State Bank Examiner's Office.

General school policies are established by the board. These are written and copies may be reviewed in the office of the Clerk of the District in Ronan. These policies are of necessity, general in form. The carrying out of the Board's policies is the duty of the Superintendents, Principals, and teachers.

Area and Size of District #28:-School District #28, Lake County, Montana is one of the largest school districts in the State. It covers an area extending from a point approximately three miles South of Ravalli, to a point two and one half miles North of Pablo, and its eastern and western boundaries are the boundaries of the county. It is approximately twenty eight miles long by twenty three miles wide. It covers 306,560 acres. Within the District there are large areas of non-taxable lands, including, Tribal Lands, Individual Indian Allotments, The National Bison Range, The Wild Life Refuge at Nine Pipes, Certain areas held by the United States Indian Irrigation Service and certain areas of State School Lands. In all some 206,890 acres of non-taxable lands are located in the district. This large area of non-taxable lands places an additional burden on the lands and property which are taxable. However educational payments by the Indian Bureau, under the Johnson O'Malley Act and payments from the Office of Education under Public Law 874 tend to relieve the situation. However we do not feel that these payments are adequate in view of the large areas of non-taxed lands and the other non-taxed assets of the Federal Agencies.

Enrollments--District #28:--January 15, 1958:

It will be noted that district enrollments have increased this year. High School

enrollments have increased 8% and elementary enrollments have increased 1 - 2%. However, there is a decrease in pre-school census children

HIGH SCHOOL ENROLLMENTS JANUARY 15, 1958

	St. Ignatius	Charlo	Ronan	Total
Freshmen	50	28	81	159
Sophomore	44	25	75	144
Junior	39	18	60	117
Senior	<u>27</u>	<u>23</u>	<u>50</u>	<u>100</u>
	160	94	266	520

ELEMENTARY ENROLLMENTS JANUARY 15, 1958

Grade	St. Ignatius	Charlo	Ronan	Pablo	Round Butte	Moiese	Total
First	48	27	74	16	7	8	180
Second	53	25	57	24	10	7	175
Third	55	26	57	14	6	8	166
Fourth	60	19	63	14	7	4	167
Fifth	46	27	48	14	13	6	139
Sixth	49	22	50	17	5	8	151
Seventh	39	30	47	0	11	6	133
Eighth	<u>29</u>	<u>25</u>	<u>44</u>	<u>10</u>	<u>13</u>	<u>4</u>	<u>125</u>
	379	201	440	109	72	51	1252

PRE-SCHOOL CHILDREN FROM 1957 CENSUS

First 1958	50	23	51	13	7	7	151
First 1959	43	19	61	12	9	8	152
First 1960	47	24	50	9	3	7	140
First 1961	46	28	54	8	4	4	144
First 1962	<u>35</u>	<u>15</u>	<u>50</u>	<u>13</u>	<u>5</u>	<u>5</u>	<u>123</u>
	221	109	276	55	28	31	710

Finances:—The Schools of the district are financed in accordance with Montana School Law. Montana Law provides that a budget for each school shall be prepared. This Budget shall not be less than a minimum set by law. This minimum is found by multiplying the Average Number of Students Belonging, for the previous year by a fixed number of dollars taken from a schedule. This is called the foundation program. The schedule varies according to the size of the school. To illustrate: it is \$196.00 per pupil for an elementary school of 300 or more and it increases to \$268.56 for a school of only 48 pupils. In addition the Board of Trustees, may without a vote of the people, increase this minimum budget 30% of the Foundation Program in the Elementary School and 25% in the High School. (High Schools of less than 100 A.N.B. may increase their budget by 30%). If the Board feels that there is still insufficient money to operate the schools they may ask the people to vote a special levy. The following table will illustrate how the minimum budget and the permissive levy operates. It will show the budget for each school for operation and maintenance for the present school year.

Elementary Budgets 1957-1958

School	A.N.B.	Amt. Per Pupil	Foundation Program	% over	Permissive	Budget
Pablo	85	\$277.75	\$23,608.25	19.2	\$4,541.75	\$28,150.00
Round Butte	69	284.95	19,661.55	21.03	4,138.45	23,800.00
Moiese	49	293.95	14,403.55	23.1	3,231.45	17,635.00
Charlo	179	249.67	44,690.93	27.3	12,200.07	56,891.00
St. Ignatius	372	217.00	83,762.00	3.9	3,384.00	87,100.00
Ronan	<u>415</u>	<u>217.00</u>	<u>90,055.00</u>	<u>12.7</u>	<u>11,445.00</u>	<u>101,500.00</u>
	1,181		276,181.28	(ave) 14.08	38,904.72	315,076.00

High School Budgets 1957-1958

Ronan	230	301.10	\$69,253.00	18.47	12,797.00	82,050.00
Charlo	98	380.60	35,015.20	29.99	10,503.80	45,519.00
St. Ignatius	<u>136</u>	<u>343.20</u>	<u>46,675.20</u>	<u>23.2</u>	<u>10,875.20</u>	<u>57,700.00</u>
	458		150,943.40	(ave) 22.6	34,176.00	185,269.00

The foundation program budget was found to be insufficient for the operation of our schools so it was necessary to increase it as shown above. Below are listed the various budgets with the necessary mill levy to finance them:

	Elementary	Mill Levy	High School	Mill Levy
Operation and Maintenance budget	315,976.00	39.4*	185,269.00	27.2*

	Elementary	Mill Levy	High School	Mill Levy
Transportation	55,640.00	8.5	27,865.00	2.6
Retirement	8,575.00	2.9	5,530.00	**
Debt Service (Bonds and Interest)	<u>15,277.80</u>	<u>5.2</u>	<u>4,300.00</u>	<u>---***</u>
		57.0		29.8

*These levies include the County levy of 10 mills for Elementary and 13.7 for H.S.

**Retirement is included in the County Levy at the High School Level

***No levy necessary this year as there are funds to cover it in the sinking fund

It will be noted that the total District levy has been reduced 2 mills.

Other budgets carried in the high school are the School Lunch budget of \$48,000.00 and the Federal Budget of \$4,800.00. Neither of these budgets receive any tax money.

Transportation:-District #28 operates the largest transportation system in the State. It operates in compliance with the State Transportation Laws. Bus routes are contracted. Bids are called for on all transportation routes and the district awards the contract for one, two, three or five years, to the lowest competent bidder, furnishing the most adequate transportation facilities. In order to secure realistic contracts and to protect the bus drivers and the taxpayers, the board uses a formula for determining the approximate value of each route. The formula is based on distance, type of road, capacity of the bus and condition of equipment. All busses must pass inspection by the Highway Patrol. All bus drivers must hold chauffeurs licenses, medical certificates, and must have a first aid certificate. The State, County and School District share equally in the cost of transportation according to a schedule. When contracts are in excess of the State Schedule, the entire cost of the route, in excess of the schedule, must be paid by the local district.

Bus routes are established by the Board of Trustees under State Law, and must be approved by the County Transportation Committee. In establishing bus routes the Board endeavors to bring to the children the best possible service. Consequently bus routes are established where they will serve the greatest number of children. Road conditions are always a factor in establishing a route. It is impossible under state law to establish routes which will pick up and deliver all children directly to their homes. Montana law requires that transportation be furnished only, where a child resides 3 or more miles from the school. In cases where it is not possible to operate a bus route or in cases where the child resides more than 1 1/2 miles from a bus route, individual transportation may be applied for. The transportation committee prohibits duplication of service. In no instance may two busses travel the same road or service the same area except where they converge on main highways.

Bus drivers are directed to make every effort to maintain a definite schedule. They are expected to arrive at their schools between 8:30 and 8:50 each morning and to deliver the children to their homes not later than 5 p.m. each evening. Bus drivers should assign each student a designated seat on the bus. Students who repeatedly violate rules of good conduct and fail to cooperate with the driver may be denied bus service. Maps of all routes, copies of contracts and schedules of the route, are on file in the clerk's office. They may be inspected by anyone interested.

Noon Lunch;-Noon lunch programs are established in all the schools of the district. The noon lunch program is handled through the Clerk's Office. A separate budget is prepared for the lunch program. No district tax money goes in the lunch program directly, but the district does furnish heat, water and fuel, and makes necessary repairs to the lunchrooms, where the lunch program will not take care of these items. Lunch facilities are inspected by the STATE School Lunch Director and ~~by the Sanitarian~~ of the Public Health District. Employees of the lunch room may be required to have physical examinations. Employees are selected by the Board of Trustees from qualified applicants.

Sources of revenue for the lunch program:

1. Federal reimbursement--5¢ with milk, and 3¢ without milk per meal.*
2. Indian reimbursement---lunches for Johnson O'Malley Indian children are paid by the Indian Department.
3. Tribal Council payments--The Tribal Council pays for the non-tuition Indian children during December, January and February.
4. Regular student charges:--- 20¢ per meal in all schools.
5. In addition surplus commodities are provided by the government and usually some meat is available through the Federal Government.
6. Students whose parents can not afford to buy lunches, are given lunches free provided these children are certified as needy cases by the County Welfare Committee and the County Health District Service.

*Beginning January 1, the State will reimburse only 75% of the above figure.

Parents are urged to visit their lunch programs and to observe first hand the kind and types of lunches served. Menues are varied and follow suggested menues sent out by the State School Lunch Department. Copies of menues used are on file in the Lunch Room. Due to the recent increase in the price of milk and the increases in the prices of other commodities it was necessary to raise the prices of the lunches for the 1957-58 school year.

School Health:-School District #28 is a part of Public Health District II and has access to the facilities of the Health District. Normally the district (Health District) employs two public health nurses for the county, one of which is available to the district on a full time basis. In addition a doctor, sanitarian and Health Educator are employed. The nurse makes many home visitations and refers children in need of medical and dental care to the family with recommendations that they consult their family physician or dentist. Complete health records are kept on all elementary school pupils, and these are transferred to the high school files when the children enter high school. In addition a pre-school round-up for the children entering the first grade is held in each school each year. Immunization programs are carried out through the schools with the cooperation of the Public Health District. School buildings and facilities are inspected periodically by the sanitarian of the Public Health District.

Pupil Insurance:-Again this year the Board of Trustees approved a public health insurance program for the elementary and high school pupils. The program is entirely voluntary. The cost is \$1.25 per pupil per year. This insurance covers any accident to the child while he is in school or on his way to and from school. The Horace Mann Company has the contract providing this coverage.

Truant Officer:-District #28, through the cooperation of the Indian Department supplies two truant officers. These men are hired by the school board and they are reimbursed by the Indian Department for their salary. The object of the Truant Officer is to see that all children of school age are attending school regularly. Montana School Law provides that all children between the ages of 8 and 16 must be in school unless excused from attending by the district court. School attendance is compulsory. The Greatest single cause of school failures is pupil absences. Pupils who are absent from school, get behind in their work and lose interest with the result that they fail to do passing work.

The Educational Program---Elementary:

Each school in the district is fully accredited by the State Department of Public Instruction. Each schools educational program is approved by the State Department of Public Instruction and complies with their rules and regulations.

The objective of the Board of Trustees, the School Administrators, and the Teachers of each school is to provide a program which will insure to each pupil a learning situation which will enable him or her to learn the maximum of which he or she is capable. The teacher should, first of all remember that he or she is teaching children. That he or she is teaching children subject matter, and not that he or she is teaching subject matter to children. It should be the aim of each teacher to take a personal interest in each pupil and to see each pupil as an individual and to recognize his individual abilities and needs. With the needs of the individual pupil in mind the Board of Trustees and the School Officials are making every effort to keep class enrollments at a maximum of 30 or less. Primary enrollments in any room should not exceed 25 if possible. It is the object of the Board of Education to employ only fully qualified teachers and to encourage those with a minimum of training to continue their education through extension courses, correspondence courses and attendance in summer school.

Each year parent teacher conferences are held, where the teacher and the parent discuss the individual child needs. These conferences enables the teacher to better understand the child and the conferences enable the parent to better understand the aims and objectives of the school.

As a guide for the promotion of pupils, Standard Tests are given in most schools annually. These tests show the progress which the pupil is making and enables the teacher to diagnose his individual needs and shortcomings. Records are kept from year to year so that the progress of the child can be followed throughout his school years. For the information of the parents, report cards are sent home each six weeks.(nine weeks in Charlo and Moiese) to inform the parent of the progress of the child. Attention should be given by the parents to this report. Not only should the parent examine grades recorded but parents should take note of the students personality traits, study habits and record of attendance and punctuality.

High School Educational Program:

The three high schools of the district are accredited by the State Board of Education and by the Northwest Association of Secondary Schools. Graduates of these high schools will be admitted to all of the branches of the State University, without entrance examinations, and they will be admitted to most institutions in other states. The High Schools of the district are endeavoring to provide a program of study which will contribute to the education of all children. Programs include all required courses. In addition it is the aim of the Schools to include as many of the following courses as facilities and finances permit: Vocational Agriculture, Home Economics, Art, Driver Training and Safety Education, Athletics, Industrial Arts, Foreign Languages, Commercial, Speech, Publications, Dramatics and Music. It is the object of each school to provide a program which will fit the interests and needs of all students and will thus give to him or her experiences which will enable him or her to better earn a living and which will make him or her a better citizen. Courses which the State Department requires of all students who are taking a course leading to graduation are: English, four years; American History, one year; American Government, one half year; Physical Education, two years, and Mathematics, two years. They also recommend that all students take two years of Science. Due to a lack of physical education facilities it is impossible at the present time to give all students two years of physical education. Most colleges in the West accept students ~~with~~ the above courses, however some Eastern and Central Colleges may require a Foreign Language for admission. In addition the State Board of Education requires that Students attend regularly for four full years, even though a boy or a girl may have a sufficient number of credits to graduate at the end of three or three and one half years. At the present time the State will not permit high schools to recognize military training or military courses, of courses gained through the Armed Forces Institute, or the results of the "General Educational Development Tests", (A test given by the Army) as a substitute for regular attendance in high school. High Schools can issue diplomas only upon the completion of the regular four year high school course or upon the completion of correspondence courses, completed through an accredited correspondence school such as the one operated by the State of Montana.

All high school teaching personnell in the district are fully certified. All teachers have B.A. degrees and many have M.A. degrees.

Again we say to you, it is our aim and objective to give to each student the best possible education. To do this we need you cooperation. We will welcome an opportunity to visit with you and discuss any problems which you may have. We urge you to visit your school and to see for yourself what our schools are trying to do for your children. Whenever possible attend P.T.A. and meet the teachers who are teaching your child.

Student Fees and Dues:

1. All students in grades 5-12 are required to pay a book deposit. This deposit is returned to him at the end of the school term or upon graduation,,provided all books issued to him have been returned in good condition and provided all his accounts are paid in full. Report cards and transcripts of credits will not be issued to students who have not paid all accounts in full.
2. Workbooks are used by the students in some courses. In the first three grades these are furnished by the district. In grades 4-12 these must be provided by the parents. The use of workbooks results in the saving of much time and in many cases the result in a saving over the purchase of paper.
3. All the high schools have a student associations and other student organizations. Students need not take part in these activities. However, all of these activities have their place in the educational program and are of value to the students. All student Activity Accounts and Funds are kept by a central bookkeeper in each school. This bookkeeper is usually the Office Secretary. All persons directly responsible for the keeping of the funds and the records is bonded. The records are checked annually by an auditor from the State Examiner's Office or by some other competent person. Records of Student Funds Are public and the examiners report is filed in the Clerk's Office. This may be examined by anyone interested.
4. Fees for special classes such as Science, Shop, Music, ect.,-Some courses are of such a nature that the students are using special equipment, in which the loss from breakage and from the use of consumable materials is considerable. Therefore, it is necessary that a charge for these classes be made. Music classes may be required to make a uniform deposit which may be used for the cleaning of the uniform.

CURRICULUM ANALYSIS IN SCHOOL DISTRICT # 28

Although curriculum studies were constantly being made in each of the various schools, the school board voiced the belief that these studies should be consolidated into one unified district study. Each of the six elementary schools and the three high schools chose delegates representing all levels of the school program.

After this group was organized with James Sivils, Charlo, as president, and Mrs. Arthur Hoefert, Charlo, recorder, a lay group of nine members was also added to the membership. These new committeemen represented all of the major groups in the district and came from various school areas.

The hope of this unified group was to answer criticisms aimed at public education and to heed and act upon all valid criticisms, as far as possible under present school laws and democratic procedures, keeping in mind that certain determinant will necessarily control the extent to which changes can be made.

Plans are under way to determine (1) allotment of school time, (2) curriculum policies, and (3) evaluation techniques as practiced in schools of comparable size to those in district # 28.

Much progress in curriculum revision has been made at the state level but these studies at the local level are more important as they strive to meet local needs.

The members of this group who meet monthly are Mr. James Sivils, Mrs. Arthur Hoefert, Mrs. Nick Herak, and Mr. Everett Foust, Charlo; Mrs. Catherine Clark, Mr. Carl Engebretson, Mr. William Phillips, and Mr. Don Olsson, Ronan; Mr. Herbert York, Mrs. Essie Seibert, Mr. Robert Hamel, and Mrs. Robert Roseliep, St. Ignatius; Mr. Ben Jakes and Mrs. John Schwartz, Moiese; Mr. Floyd Bond and Mrs. Robert Smith, Round Butte; and Mr. Richard McRae and Mr. Howard Arlint, Pablo.

School Personnell-----

- | | | |
|-------------------|---|----------------------------------|
| 1. School Board - | Phil Beckwith, Chairman | 2. Superintendents |
| | Ed Turnbull, Vice-Chairman | E. B. McCurdy, Charlo |
| | Dr. R. D. Read, Trustee | Stuart Fitschen, St. Ignatius |
| | L. E. Cullen, Trustee | P. C. Crump, Ronan, Pablo, R. B. |
| | Wayne Burrell, Trustee | |
| | Earl Summers, Clerk | |
| 3. Principals: | R. W. Wasley, Ronan High School | |
| | Peter Bakken, Ronan Elementary | |
| | Richard McCrea, Pablo Elementary | |
| | Floyd Bond, Round Butte Elementary | |
| | Ben Jakes, Moiese Elementary | |
| | Irvin Davis, Charlo Elementary | |
| | Adonis Hinkley, St. Ignatius Elementary | |

Conclusion:

If you have special problems regarding your child's progress it will facilitate matters if you would conferr with the following people in the following order: First, the child's teacher; 2nd, the Principal of the school; Third, the Superintendent, and finally the School Board. We believe that nearly all problems can be solved during your first interview, but in case you do not feel that any of the employed personell of the district have given your problem proper consideration, we shall be glad to have you appear before the Board and present it.

We hope that you have taken the time necessary to read this bulletin. We hope it has explained many of our policies and problems to you. If you have any suggestions which would make it a better bulletin, please let us know what they are and we can include them in future bulletins. It is the hope of all school personnell that you will avail yourself of the invitation extended to visit your school and to witness first hand the progress your child is making.

Sincerely,
Board of Trustees, School District #28
Phil Beckwith
Ed. Turnbull
L. E. Cullen
Wayne Burrell
Dr. R. D. Read
Earl Summers, Clerk

TEACHER - PUPIL RATIOS IN SCHOOLS OF THE DISTRICT
BASED ON FIRST SEMESTER

ELEMENTARY ENROLLMENT *			PUPIL-TEACHER
SCHOOL	ENROLLMENT	TEACHERS	RATIO
Ronan	439	17	25.8
St. Ignatius	379	13	29.1
Charlo	201	8	25.1
Round Butte	72	3	24.0
Pablo	109	4	27.2
Moiese	53	3	17.6
HIGH SCHOOL ENROLLMENT**			
Ronan	266	12	22.2
St. Ignatius	160	9	17.7
Charlo	94	6	15.6

*Elementary Principals not included in number of teachers

**Superintendent not included in number of teachers

ON THE FOLLOWING PAGES ARE CERTAIN CHARTS WHICH WE BELIEVE WILL BE SELF-EXPLANATORY. THEY GIVE IN GRAPHIC FORM INFORMATION REGARDING THE FINANCES OF YOUR SCHOOL SYSTEM. THE INFORMATION CONTAINED IN THESE CHARTS IS TAKEN FROM THE RECORDS OF THE DISTRICT.

Page 8--Lunch financial report

Page 9--Two circle graphs showing:

1. Where the money comes from for all high school budgets.
2. Where the money comes from for the operation and maintenance budget.

Page 10--Two circle graphs showing:

1. Where the money comes from for all elementary budgets.
2. Where the money comes from for the elementary operation and maintenance budget.

Page 11--Two circle graphs showing:

1. How the high school operation and maintenance budget is spent.
2. How the elementary operation and maintenance budget is spent.

Page 12--Two circle graphs showing:

1. How the money from all High School budgets is spent.
2. How the money from all elementary budgets is spent.

Page 13--Four circle graphs showing:

1. The division of the elementary general fund budget by schools.
2. The percent of the pupils (in A.N.B. for 1956-1957) in each elementary school.
3. The division of the High School general fund budget by schools.
4. The percent of the pupils (in A.N.B. for the 1956-57) school year.

Page 14--Two bar graphs showing:

1. The cost per elementary pupil in A.N.B. (1956-57) applied to the 1957-58 budget. State average cost per pupil is also shown.
2. The cost per High School pupil in (A.N.B.)(1956-57) applied to the 1957-58 budget.

Page 15--Four graphs showing:

1. A circle graph showing the division of transportation in the elementary schools of the district.
2. A bar graph showing the per pupil cost of transportation in the various schools. It should be noted that the number of children living in town decreases the per pupil cost of transportation. This is especially noticeable in Ronan, St. Ignatius, and Pablo.
3. A circle graph showing the division of the high school transportation costs by high schools
4. A bar graph showing the per pupil cost of transportation to the various high schools of the district.

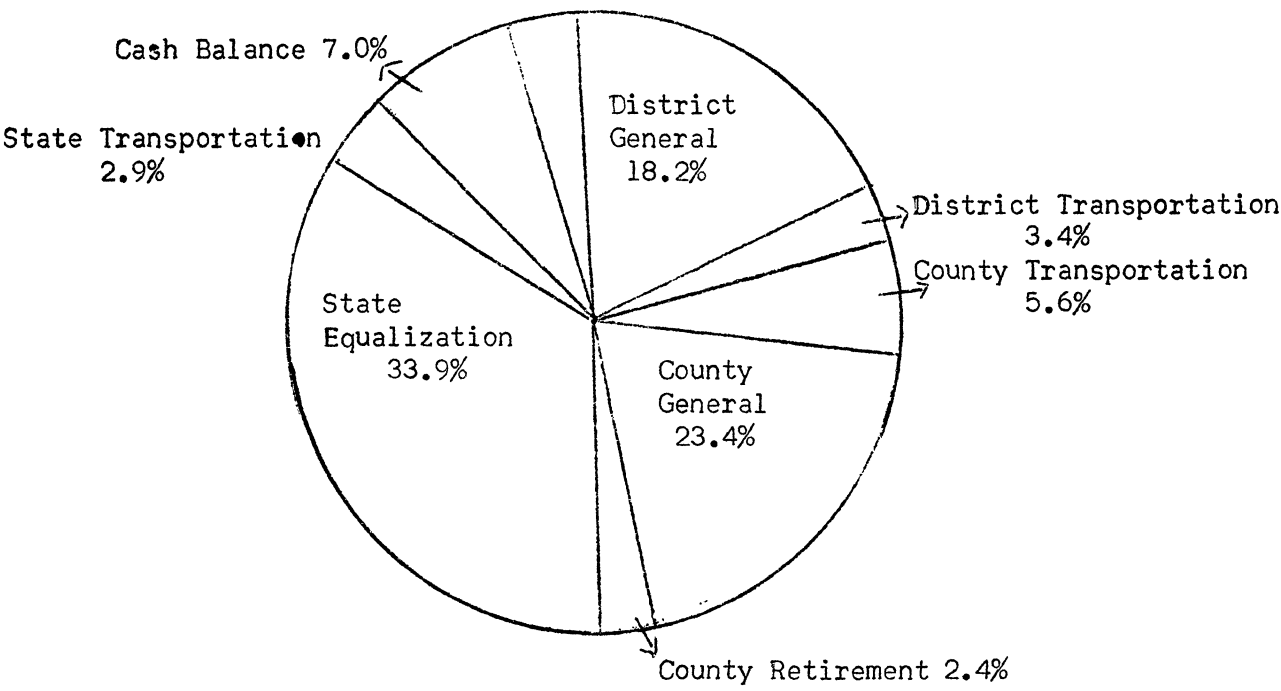
SCHOOL LUNCH PROGRAM SUMMARY FOR THE SCHOOL YEAR 1956-57 (Sept. to June)

	LUNCHES SERVED CHILDREN	Lunches served Adults	Free Lunches	Beginning Balance	INCOME.				Total
					Students Payments	Adult Payments	State Reimbursement	Indian Payments	
RONAN	76117	3485	2883	895.47	8491.51	522.75	3343.30	1104.15	\$14,357.18
ST. IGNATIUS	71295	3639	14006	2197.86	9051.61	545.85	3750.39	1354.45	16,900.16
Charlo	36016	2853	1103	156.02	6631.56	427.95	1692.85		8,908.38
PABLO	10567	1216	601	390.16	1736.49	182.40	569.11	168.14	3,046.30
Round Butte	10267	1036	1891		2050.47	155.40	472.72		2,678.59
MOIESE	7916	522			1401.25	78.30	306.83		1,786.38
	212208	12751	20484	3639.51	29362.89	1912.65	10135.20	2626.74	47,676.99

	EXPENDITURES			
	Food	Labor	Other	TOTAL
RONAN	8259.74	4279.50	1847.40	14,386.64
St. Ignatius	9913.40	3917.70	1663.59	15,494.69
Charlo	4585.84	2544.85	1465.24	8,595.93
Pablo	1315.00	1152.00	518.36	3,015.36
Round Butte	1562.73	1050.00	481.70	3,094.43
MOiese	1013.10	880.00	159.90	2,053.00
	26679.81	13824.05	6136.19	46,640.05

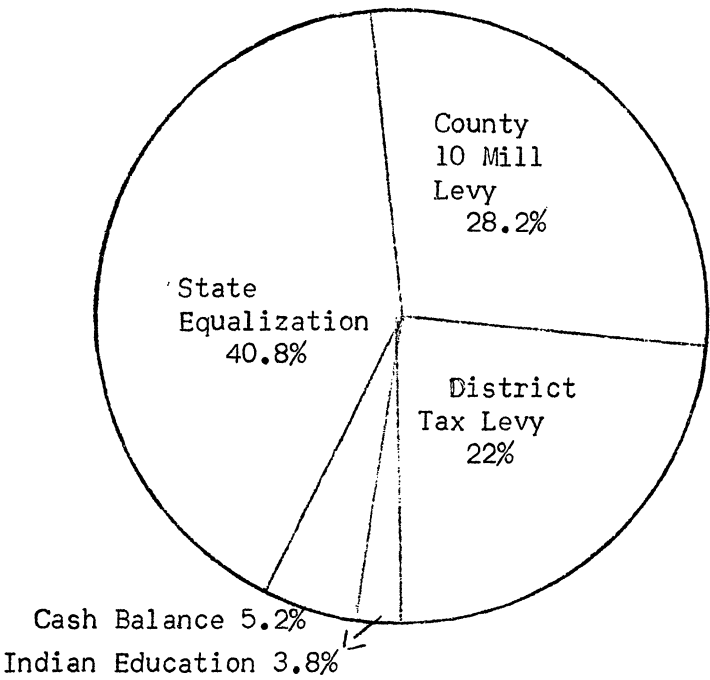
WHERE YOUR MONEY COMES FROM. ALL HIGH SCHOOL BUDGETS

TOTAL OF ALL BUDGETS ----- \$22,964.00



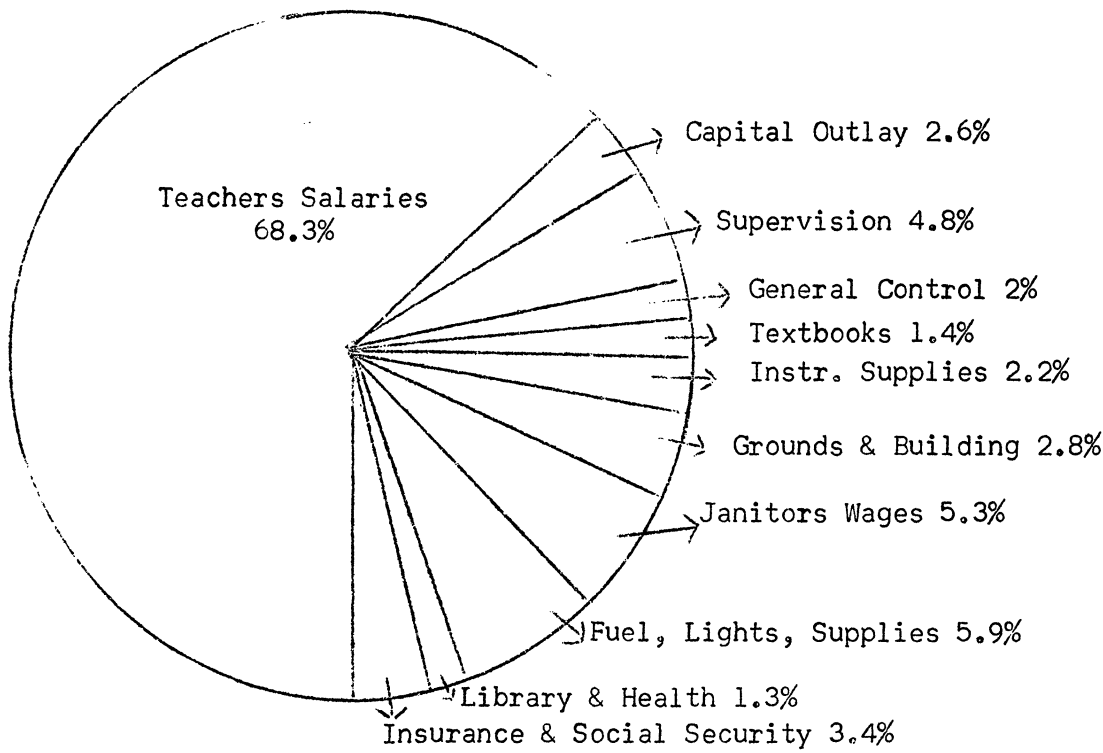
WHERE YOUR HIGH SCHOOL MONEY COMES FROM FOR THE
OPERATION AND MAINTENANCE BUDGET

Total --- \$185,269.00



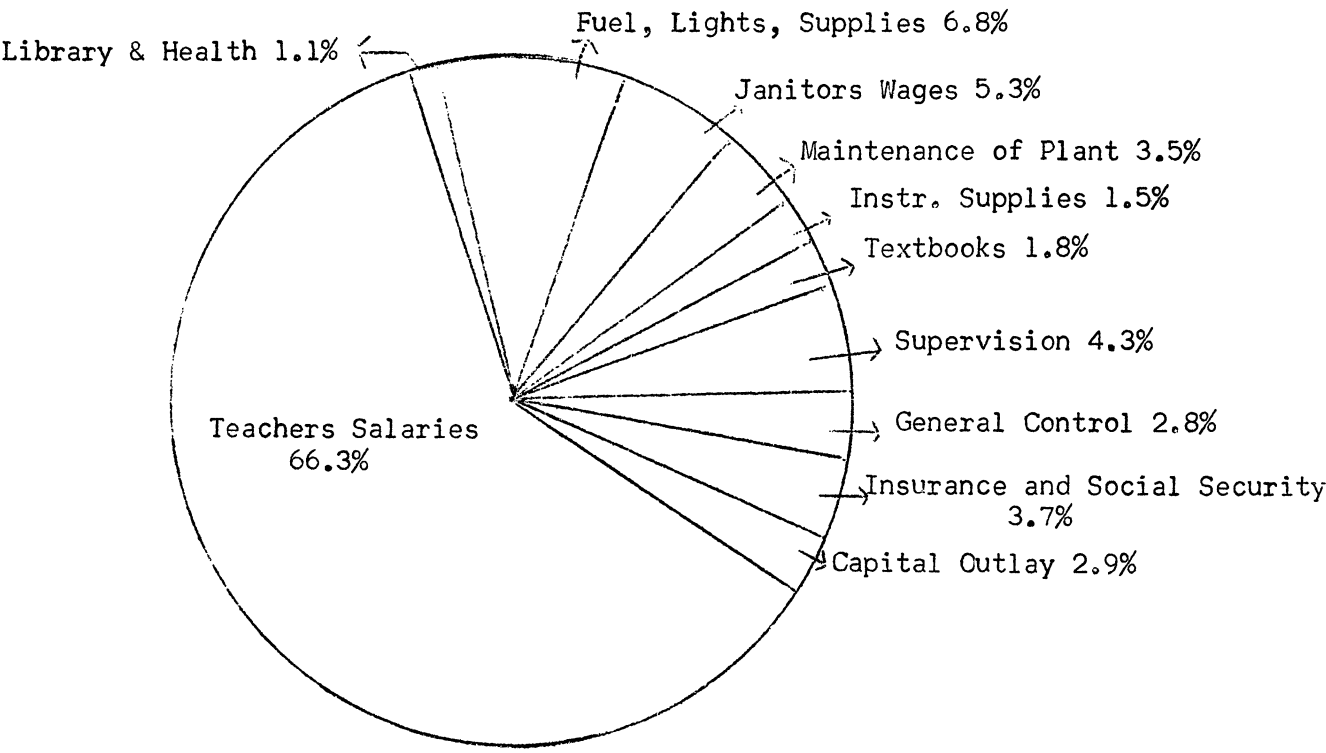
WHERE YOUR OPERATION AND MAINTENANCE BUDGET IS SPENT

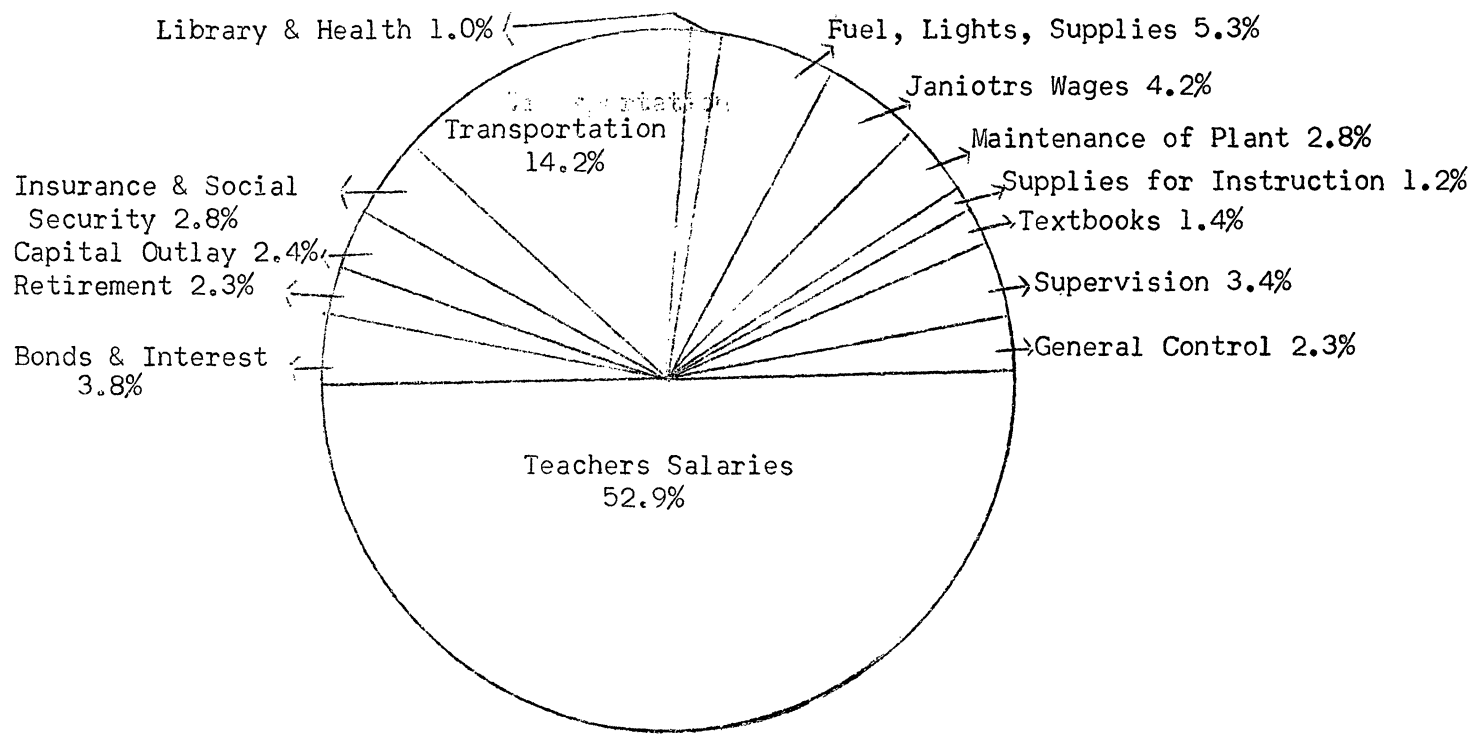
HIGH SCHOOL ----- \$185,269.00



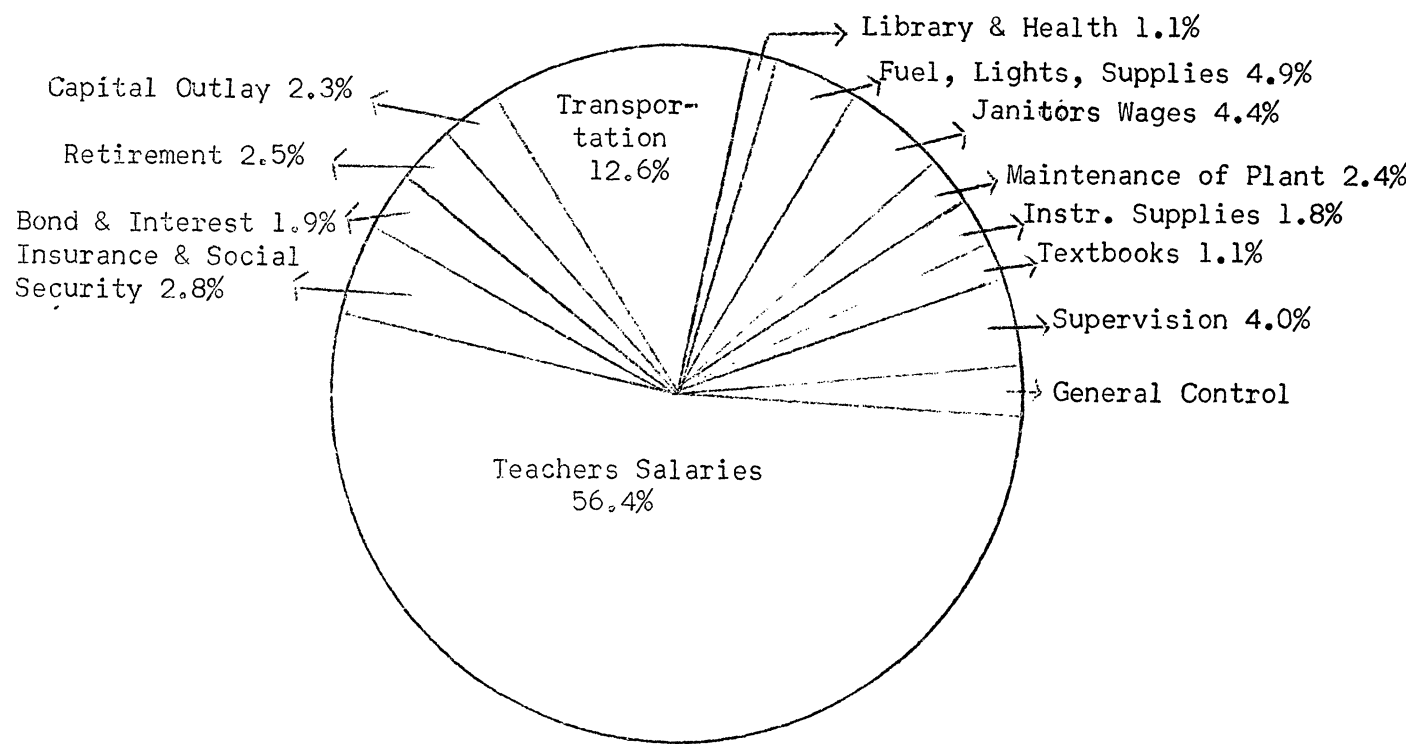
WHERE YOUR OPERATION AND MAINTENANCE MONEY IS SPENT

ELEMENTARY ----- \$315,391.00



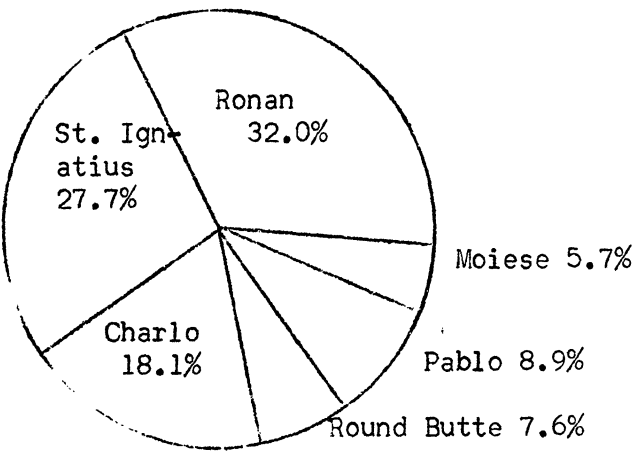


WHERE YOUR MONEY GOES ----- ALL BUDGETS
HIGH SCHOOL ----- \$22,964.00



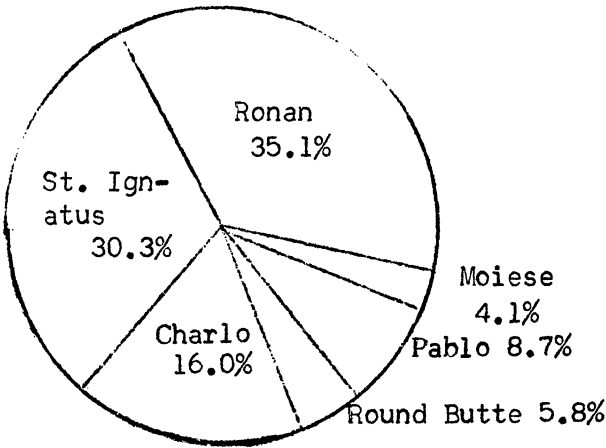
DIVISION OF ELEMENTARY BUDGET

BY SCHOOLS



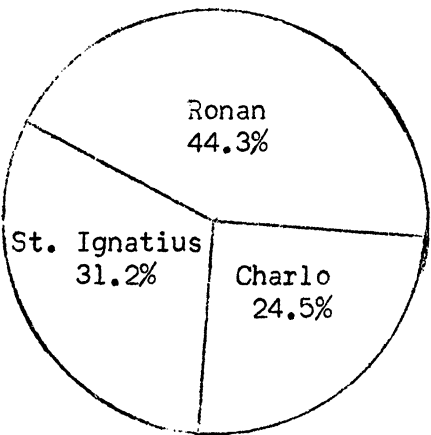
DIVISION OF ENROLLMENT

BY SCHOOLS



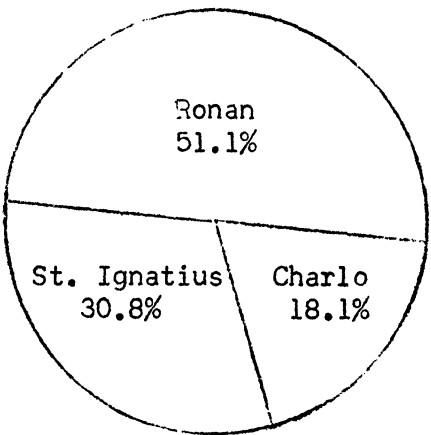
DIVISION OF HIGH SCHOOL BUDGET

BY SCHOOLS

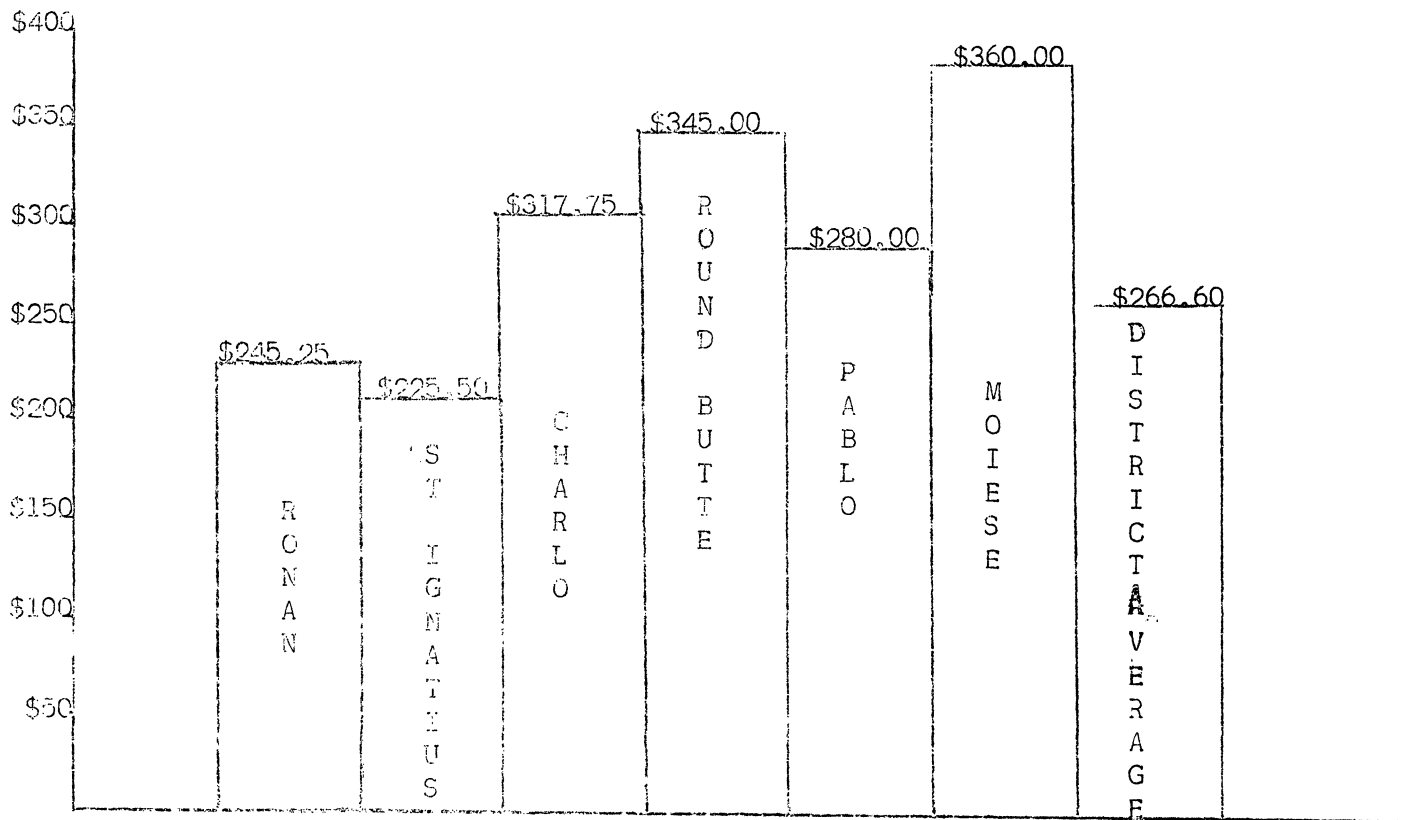


DIVISION OF HIGH SCHOOL ENROLLMENT

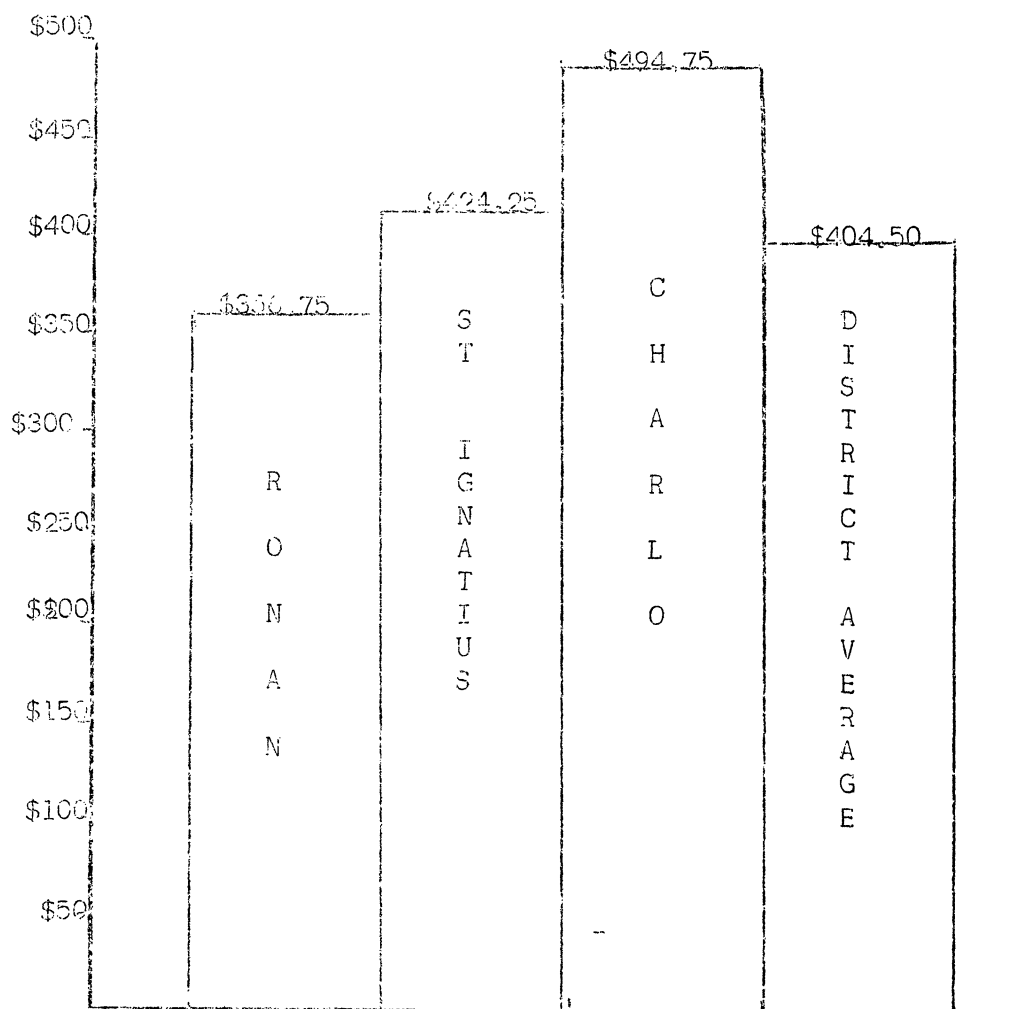
BY SCHOOLS



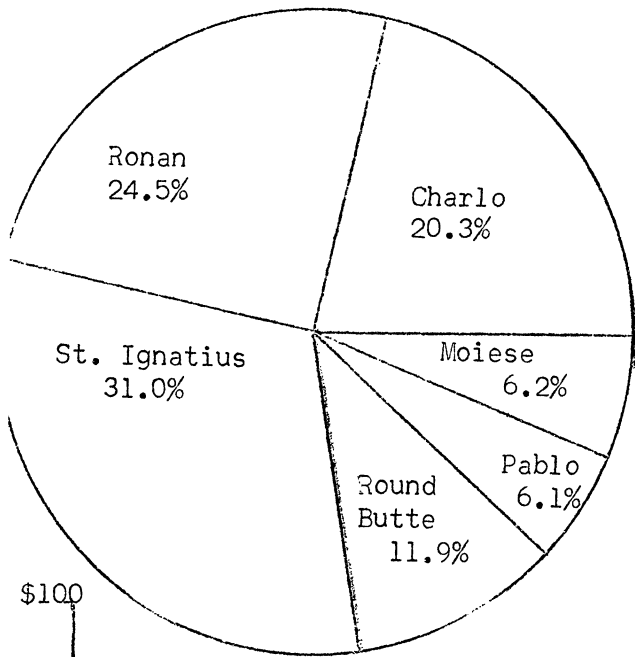
PUPIL COST - ELEMENTARY SCHOOLS
DISTRICT # 28 (1957-58 Budget ÷ 1956-57 A.N.B.)



PER PUPIL COST HIGH SCHOOL OF DISTRICT #28
(1957-58 Budget ÷ 1956-57 A.N.B.)



DIVISION OF ELEMENTARY TRANSPORTATION
BUDGET BY SCHOOLS



DIVISION OF HIGH SCHOOL TRANSPORTATION
BUDGET BY SCHOOLS

